

ADULT LEADER

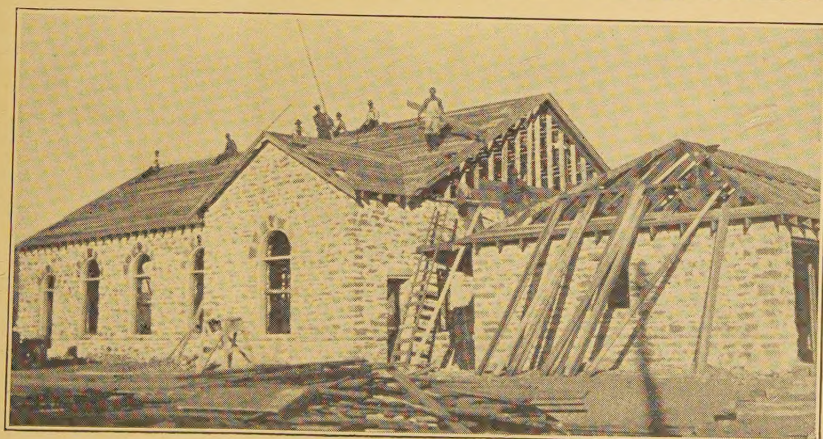
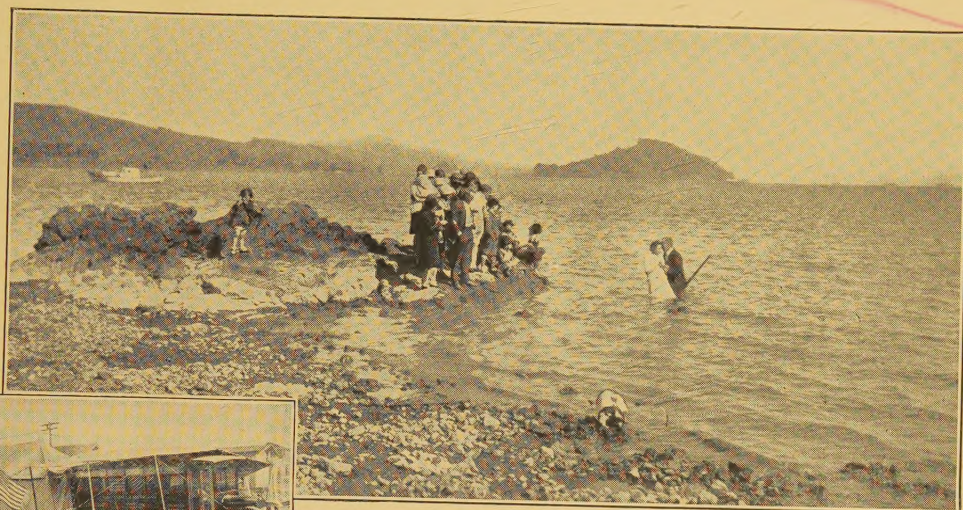
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SEPTEMBER, 1933

No. 9

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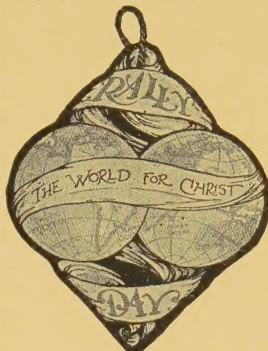


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ADULT LEADER

IX

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Number Nine

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Our Cover Page

The activities of the Publication Society's Colporter Department are so varied that more than one of these editorial squares would be required to mention them. And they are not only interesting—one might almost say, romantic—but easily lend themselves to graphic presentation. From a large and attractive poster descriptive of his work recently put out by Secretary C. Killian, we have selected a small group of pictures that at least hint of the splendid service that is being rendered. At the top Rev. A. C. McChesney, of chapel car "Good-Will," is seen baptizing candidates in San Francisco Bay. Below, at the left, we have the chapel auto-car "Crawford Memorial" in action. Directly underneath a colporter is selling religious books to a well-to-do frontier family. The chapel car on the right, surrounded by the congregation to which the car pastor has just been preaching, is a familiar sight in our missionary literature. The church in process of construction is the First Baptist of Thermopolis, Wyo., for which the Rev. and Mrs. C. Blinzinger, of chapel car "Grace," are responsible. Last, but not by any means least, the Rev. John

C. Killian, who has recently assumed the headship of this our Colporter Department, in succession to the late "Sammy" Neil.

Colporter Missionary Department

This might be regarded as the oldest, the original phase of the Society's work. The parable of Samuel Cornelius and his high hat lined with tracts tells us as much. Or that our name at the beginning was the "Baptist General Tract Society." Of course tracts and papers called for printing-presses. Books followed; yet it was not until 1839, when the Society was already fifteen years old, that it became literally a publication society with the issuing of three real books—Booth's *Reign of Grace*; Backus' *Church History* and *Memories of Distinguished Christians*.

"NECK-PORTERS"

Meanwhile the distribution of religious literature, accompanied by formal and informal preaching, especially along the various shifting frontiers, continued. Our Society was the first organization ever to associate the word colporter (*col*, "neck"; *porter*, "to carry") with the peddling about of religious literature. The word has honorable, historic, heroic associations and has clung to this specific work through all the changes in modes of travel and transportation: wagon, steamboat, railroad chapel cars, automobiles and auto chapel cars. In 1845 the Society had twenty colporters; in 1851, twenty-seven; and at the close of 1855, sixty-nine. (They mostly went afoot. Doctor Barnes has figured out that in the Society's first hundred years its colporters walked more than a million miles!) Today our colporter missionaries are working in Arizona, California, Delaware, North Dakota, Indiana, Kansas, Nebraska, New York, Maine, Minnesota, Michigan, Ohio, Oregon, Rhode Island, Washington, West Virginia, Wyoming, Colorado; in Central America, Mexico, Cuba, and Puerto Rico; and in the German, Japanese, Swedish, Dano-Norwegian, Slovak and French languages, as well as in English and Spanish.

THE HOME MISSION SOCIETIES

The fact that Northern Baptists have two societies engaged in what is really home mission work has often been remarked upon, sometimes deplored. It has resulted from the Publication Society's colporter missionary activities, and its possession of large funds entrusted to it for this particular purpose. If Christian literature is published, it must be distributed, and those who engage in the distribution must *en route* evangelize. Factually the Publication Society and the Home Mission Society each has a specific task that could not easily be undertaken by the other; legally they could not be united, without great monetary loss and flagrant betrayal of trust toward dead benefactors;

while the fine spirit of harmony that has marked their cooperation in this missionary work, and elsewhere, belies any concern over the denomination's having two home mission societies.

For the benefit of those not already informed we might explain that the salaries of the majority of the colporters of whom we have been speaking are paid jointly by The American Baptist Home Mission Society and the Publication Society. Some are paid by the Home Mission Society alone. Their equipment is provided by the Publication Society. The entire work is directed by our colporter secretary, John C. Killian.

SECRETARIES OF THE PAST

For some time prior to 1932 the department was known as the Bible and Field Department. G. J. Johnson had headed a missionary department previous to 1883, but in that year C. C. Bitting was made secretary of Bible and Missionary work. He continued in service until his death in 1895 and was succeeded by R. G. Seymour (1896-1912), G. C. Lamson (1913-1915), S. G. Neil (1918-1932), and finally by Mr. Killian. But much earlier than the dates indicated there had been district secretaries, including such well-known men of the denomination as Andrew Pollard, C. H. Spalding, J. B. Simmons, O. F. Flippo, and E. M. Stephenson.

The Changing Emphasis in Religious Education

PUPIL-CENTERED

It is well known that in religious education the emphasis is rapidly shifting from materials to pupils. This of course does not mean, as some suppose, a discarding of the Bible, but a larger taking account of the one who is being instructed; of his needs, deficiencies, attitudes, background, and environment.

THE FORGOTTEN PUPIL

The criticism of much of the Sunday school teaching of the past has been that the teacher too often lost sight of the pupil for the abundance, or interest, or sacredness of the information or story under consideration. It is argued that thus we miss the legitimate objective of religious education, which is, not to impart information but to form truly godly character and to afford practical help in the practical following of Christ.

PEOPLE DIFFICULT SUBJECTS

It stands to reason that this "pupil-centered" instruction will place heavy demands upon the teachers of our church schools. They will find that boys and girls and men and women are more difficult subjects to learn than the printed pages. Yet intensely interesting "subjects," and of inviting variety because proverbially no two people are alike.

AN OLD PRACTICE

It is ridiculous to speak of the study of people however you name it, as something of recent date. It is as old as the hills, or rather, as the inquiring mind. It was indeed enormously cultivated in antiquity; witness Socrates. There is Solon's *Know Thyself*, and Pope's *The Proper Study of Mankind Man*. Teachers have always practised it—at least wise efficient teachers. And especially teachers of morals and religion. Indeed we see that Master Teacher ever intent upon the intricacies of the personalities he came in contact with, for their redeeming.

PSYCHOLOGY FOR THE SUNDAY SCHOOL TEACHER

Pedagogy, the teaching art, will naturally be much concerned with the whole pupil and all his ways. Yet in the popular mind, at any rate, psychology is the discipline that gives us the most assistance in learning to know ourselves and others—shall we say, our pupils. Within a decade, especially in this popular sense, psychology has had a remarkable exploitation. Advertising, salesmanship, writing, public speaking, evangelism, all now have their specific psychologies—arise text-books thereof. Nor is the man on the street any longer in doubt as to what psychology is all about—since Andy of the radio began to employ "psyrology." If popular usage has grossly widened the significance of the term psychology, so much to the good.

A HELPFUL STUDY

Hence our advice to every Sunday school teacher is, acquire and cultivate the habit of studying your pupils; and as an aid in such study read some good text-books of psychology. Lots of things that you know, but have never thought of, about yourself and about the young people or older people you are trying to teach, will thus take on illuminating, helpful clarity in your mind. There are so many good books that one could recommend that it would be almost gratuitous to single out particular ones, but the writer thinks very highly of West and Skinner's *Psychology for Religious and Social Workers*. William James' *Talks to Teachers on Psychology* was published a generation ago, but we always urge teachers or would-be teachers to read it. *The Psychology of Middle Adolescence*, by Mary E. Moxcey, and *The Psychology of Late Adolescence*, by E. Leigh Mudge, are recommended by our Christian Education Department. It should not be forgotten that all of our summer assemblies and many of our teacher-training classes offer helpful courses in psychology and its application to religious teaching. Incidentally, religious pedagogy is largely psychology. One of our well-known theological seminaries in its department of religious education offers courses in "Educational Psychology," "Social Psychology," "The Psychology of Religious Development," etc.

David and Jonathan

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

Friendship gives to us the setting for some of the most exquisite idyls in the history and contemplation of man. We say that word friendship and at once think of David and Jonathan, of Damon and Pythias, of Joseph yearning for his brethren, of Tennyson's love for Arthur Hallam, of Browning's "Pomegranate":

Which if cut deep down the middle,
Showed a heart within, blood tintured,
Of a veined humanity.

Friendship! The brightest gem in the bosom of humanity is the gem of human friendship. Aristotle says of it, "Friendship is one soul abiding in two bodies."

Behold two lovers! They are an old couple. For fifty years they have traveled hand in hand life's stormy road, bearing each other's sorrows, sharing each other's joys. The wrinkles on the cheeks of the one are only rivaled by the silvery hair of the other. The old woman is leaning on the old man's arm just as trustingly as in the days of the honeymoon; the old man is looking down into her eyes with a tenderness of love that needs no words for apt expression. You watch them, and you behold an idyl of conjugal friendship.

A young mother is bending over her cradled babe; now crooning in the ecstasy of maternity; now raining kisses upon ten pink toes; now ministering unto her darling in the objectionable but necessary ministries of childhood; now walking up and down the floor, snoothing golden ringlets from a baby's fevered brow; now singing lullabys to quiet into health-storing slumber the tossing little form; and now kneeling upon her knees and crying out to the great Father of us all to spare her baby past the dreaded second summer." You see all that and you are witnessing a mother's friendship.

Behold a man stopping in the stress and struggle of our common life to lift a needy comrade, helping him to get a job, gifting him with new courage for a new part in erect and sturdy manhood, drying the tears from an orphan's cheek, putting the roof over the head of a poor old woman—and you learn to know the meaning of a strong man's friendship.

You see two men like David and Jonathan—one of them with auburn hair, blue eyes, ruddy of countenance, handsome, modest, industrious; the other strong, virile, courageous, and with a great capacity for friendship. Jonathan with everything to lose and David with everything to gain, yet uniting their hearts

in common appreciation, common sympathy, common sincerity, and held together with ties that never waver, never weaken, until snapped by death, and the survivor, realizing at last that

"There is no union here of hearts
That finds not here an end,"

is tested to the limit; but when we hear him say, "Thy love to me was wonderful, passing the love of women," we know that the cables of human friendship mightily hold.

You see a tortured and bruised man hanging limp and helpless on a cross, his red blood staining the hands that would fain draw a reluctant world to himself—and you know the meaning of a divine Saviour's friendship. "For greater love hath no man than this that a man lay down his life for his friends."

Three things at least there are in friendship. One of them is honor. Some people show friendship to others just to feel good themselves. That gives to friendship commercial value, but little else. It stamps the friendship with utility and condescension. A young woman in a beautiful limousine pulled up at a Fifth Avenue curb to talk with some vivacious companions whom she saw standing there. There drew up, also, a ragged, dirty boy, pinched and cold and hungry. Without even pausing in her conversation with her friends she tossed the boy a two-bit piece. She was not prepared for what followed. That little gentleman in rags stooped and picked up that quarter from the muddy gutter and tossed it, mud and all, into the silken lap of the astonished young lady with the remark, accompanied by an oath, "You're not going to save your soul off me." She thought that friendship could be shown by condescension; she forgot that one of its ingredients is honor. Oh! if she had been a real friend to the friendless lad, shivering on the curb, she would have gone to a great deal more trouble to show it than merely to toss him a silver coin! She would have invited him to a seat by her side in the limousine; she would have directed the chauffeur to drive her to her father's office and there would have introduced the ragged little gentleman to her father, with the remark, "Dad, here is a friend of mine; I wish you would give him a job." She would have helped him to self-help and self-respect. And that would have been genuine friendship. Friendship that costs only two-bits is worth only two-bits. If it costs nothing, it is worth exactly that much. Friendship like *noblesse obligates*.

True friendship dissipates prejudice. An old bachelor, living with his sister, hated little children. He was the uncle of a four-year-old niece—a golden-curved angel of God to that household—but avoided her. One day the child's mother purposely left the two together in the living-room. He was sprawled out on the couch, feigning sleep, and would not listen to her prattle. She drew up at the foot of the couch, and looking up the full length of him said, "Oo feepy?" He grouchyly grunted, "No!" She played around a while and then drawing up once more smiled up the full length of his tall form and questioned, "Oo sick?" He grunted, "No!" She pulled up still another time at the foot of the couch and smiling at him said, "Oo dess feel bum, hey?" And then he opened his heart and took her in!

Friendship must be shot through and through with loyalty. Benedict Arnold was dying in a garret in London. A friendly physician bent over him to inquire what was the last best thing he wanted before he died. From between the clenched and pallid lips of the dying traitor came these words, "Only a friend." The thirty thousand dollars of British gold with which Arnold had attempted to sell the secrets of West Point could not purchase for him the friendship you and I may have for the taking—provided we have learned to give as well as take.

Loyal friendships increase the sum total of the

friendship of the world. And this old sad world of ours is badly in need just now of more friendships.

Friendship expresses itself best through sacrifice. This tests its fiber, proves it to be more than mere sentiment, and lifts it up into the realm and area of friendship divine. I had a ministerial friend who printed on his church calendar this sentence, expressive of his appreciation of the friendship of his flock: "God has been good to me; I know you!" The friend of mine was pastor in the Kensington district of Philadelphia; a terrific strike was on among the textile workers in that part of the city; many were out of work, and many were in need. They said to their pastor: "What can we do for these poor people? We cannot keep up our church dues; we cannot even pay your salary." He answered: "Never mind me. Share your crust with them, and when you run out of crusts just walk along the streets where the most people out of work are to be found and where there is the most suffering, and if you can't help them in any other way—why just feel sorry for them!" That was friendship that carried with it the blood marks of its own sacrifice.

Take sacrifice out of friendship and you have nothing left but a cut flower—fragrant, but fragile; sweet but unenduring, which withers before the first sharp blast that smites it. True friendship "shines for ages an eternal type."

Improving Your Teaching

By Frank M. McKibben¹

IX. IS YOUR TEACHING DEFINITELY RELIGIOUS?

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Is it important that we raise this question? Or is it to be assumed that if teaching is done by a religious person, in a church or religious school, with religious material it is automatically religious in character and outcome? Have not we church school teachers been too much inclined to assume that our leadership is definitely religious in character simply because of these conditions mentioned above without really inquiring into the actual religious value of what we are doing? It would seem to be highly important that we as teachers raise this question about our leadership.

WHY RAISE THIS QUESTION?

There are other reasons, also, why we should consider this problem. Our understanding of the nature of religion is constantly undergoing change. Each of us is compelled to think through anew these days what

we mean by religion. And, as previous articles have indicated, our interpretation of the curriculum, of the ways and means of religious nurture, is undergoing modification. Newer methods of teaching and type of curriculum are being employed in church schools. It is easily possible for these changes to make us less certain that we are actually bringing about religious growth. However unsatisfactory we may consider the older methods and courses to have been, there was an element of certainty about them. If religious education meant teaching the Bible, teachers knew when they had done that. If the main method was memorization, memory knowledge of the Bible could very easily be tested. But the newer methods and material are more complex, and it is more difficult to know when our objectives have been realized. It is, therefore, all the more important that we discover how to judge whether or not our teaching is definitely religious.

¹ Professor of Religious Education, Northwestern University, Evanston, Ill.

WHAT DO WE MEAN BY "RELIGIOUS"?

Religion is, of course, variously interpreted. It is difficult to find a definition that is fully satisfactory to everyone. Perhaps some simple conception as the following may serve here: by religion is meant all that is involved in discovering and doing the will of God in individual and social living. It involves a way of life, a kind of conduct, a form of character. It affects all of life; it is a spirit or principle that affects the ideals, motives, desires, and habits of life giving color and life and spiritual quality to all phases of experience. It lifts all of life into relationship to the Divine Spirit. Religious education has usually dealt directly with the records of the religious growth and experiences of individuals and peoples as they are recorded in sacred writings, particularly the Old and New Testaments. In these Testaments God is conceived of as having given a true and perfect revelation of himself. Education, then, has been considered religious whenever it has taught or interpreted to pupils this material, this body of religious experiences, this revelation. Most of us feel that we can and must keep education definitely religious by dealing with this body of tremendously rich religious experience and revelation.

HOW MAY RELIGIOUS TEACHING BE JUDGED?

But on the other hand, there are many evidences that teachers may deal with this kind of material and still fail to secure religious growth on the part of their pupils. Nothing of religious significance happens in the lives of their pupils. Their attitudes are not changed, bad habits are not corrected, social interests and sympathies are not broadened and enriched, new appreciations are not awakened. This basic question needs, then, to be raised regarding our work even though we are dealing directly with biblical material.

SUBSTITUTES FOR VITAL RELIGIOUS NURTURE

Such conditions mean, of course, that substitutes are taking the place of vital religion. Teachers may repeat moral platitudes that mean nothing, use Scripture passages with repetition and without meaning, discuss verses or request memorization without, in any way, developing an understanding or desire on the part of the pupils for such activity. How often have we witnessed teachers reading a verse in class and then using the monotonous question, "Now, what does that verse mean for our lives?" Some verses have no significance for the lives of the pupils at all, at a particular time. Their use represents a mistaken and magical conception of the Bible. A different attitude toward and use of the Bible will call for the use of only those verses that have great significance for their lives. Teachers may easily fall into the habit of going through motions, activities, and exercises, even in the use of the Bible, and consider that their teaching is

vitaly religious when little of religious significance is occurring in the lives of their pupils.

Another form of substitute may be discovered in the growing practice of dealing with life situations, experiences, needs and interests in the lives of growing pupils. This new emphasis is a most valuable and welcome one. It is giving new life to much of the church's teaching program. But there is danger that the life-situations and problems that are treated in the classroom or worship assembly will not be truly significant. It requires skill and insight on the part of leaders to discover and choose the problems and experiences that have real religious meaning. It is easily possible for the teacher to miss the more important ones or to deal with trivial matters or passing interests. The daily interests, problems, and experiences of pupils, young and old, must find their way into the school of religion, but teachers must be sure that the more significant ones are treated and that the experiences are actually lifted to the religious level in their treatment. There is also the danger that these life-situations will be inadequately treated and their meaning will not be fully explored; that discussion about these problems will fail to arrive at any conclusions of religious significance, that teachers will be dealing with the margin rather than the center of the religious life.

WHAT IS VITAL RELIGIOUS NURTURE?

Such questions as the following will point the teacher to vital teaching:

1. Does my teaching lead pupils to a growing understanding of the nature and meaning of religion? "My!" exclaimed an intermediate youngster at the close of a class session, "this discussion makes religion a part of every hour of the day, doesn't it?" "Before today," declared a senior boy, "God always seemed to be so far away from me. Now he has become very personal and real."

2. Does your teaching lead to deeper spiritual insights? "I see now why I could get no satisfaction in prayer. I was always asking for something. I like this idea of fellowship with the Divine Spirit. I'm sure prayer is going to mean more to me now." This from an intermediate girl. The junior boy's voice had a ring of enthusiasm in it. "I think we ought to thank God every day for these flowers and trees and birds about us. God's world is a beautiful world."

3. Does your teaching develop loyalties? "My criticisms of the church just seem to have disappeared some time during this course, I don't know when. But I have a better understanding of the nature and purpose of the Christian church now," a youth of sixteen declared. "This study of the last week in the life of Jesus is certainly challenging. He's my leader and I'm going to try to be faithful to him"—this from a fourteen-year-old girl.

4. Does my teaching develop new appreciations? " 'He hath made of one blood all nations. . . ' I have never before realized what that meant. I seem to feel in my heart that all these people around me, black, white, brown, and yellow, are my brothers." We see, therefore, that vital religious nurture means that useful information is acquired and becomes a part of the present experience of the pupil, that religious attitudes, appreciations, insights, and loyalties are developed, and that right habits of living are formed. It is not so much a matter of how growing individuals experience this growth as a question of whether or not it occurs. It may be brought about in some cases most effectively through a direct study of the Bible. Or it may come most naturally as pupils are led to study their own daily experiences and needs and through them be led to appreciate and use the religious experiences of the past, whether accessible to them in the Bible and the secular literatures.

HOW CAN WE MAKE TEACHING RELIGIOUS?

There is no simple answer to this question, nor is there any uniform method. There are, however, a number of factors that the leader may keep in mind as an aid in making his teaching definitely religious in character.

1. *The attitude and outlook of the teacher makes for or against a religious interpretation of life in the experience of the pupil.* These characteristics are somewhat indefinable and yet we know when they are present in the life of the teacher. He has a reverence for life, his own life, the pupil's life, and God. It expresses itself in the teacher's conduct, his speech, his associations. He views life through the eyes of Jesus. His life philosophy is definitely influenced by that of Jesus. He endeavors to meet the problems and situations in his own and the pupils' lives in the spirit of the Master. A moral earnestness characterizes his life.

2. *The teacher's personal religious experience must be shared.* It is obvious, of course, that if the teacher's own religious experience is meager and shallow there is little to be shared. Religious experience is an elusive thing to discuss, and yet it is not difficult for any of us to understand the necessity of the teacher of religion having a sense of the presence of God in his life. We may experience and express that sense of fellowship in different ways. But pupils, young and old, will know whether or not we are experiencing and sharing such a fellowship with them. That was Jesus' method and also that of the early Christians. The more earnestly the teacher strives today to live in the presence of God and exemplify the spirit of Jesus in all of life's duties and relationships, the more genuine religious insight and experience will he have to share with his pupils. It is in this particular connection that

religion may truly be said to be *caught* as well as *taught*.

3. *All teaching problems and materials must be lifted to a religious level.* It is easily possible for the teacher to deal with these problems and interests and not lift them to the point where pupils see their relationship to the higher values and spiritual implications of life. The teacher may start with a football discussion because that is where the group is in its thinking. But the teacher must not stay with football unless the group's thinking and experience in this connection can be given a very definite moral and religious turn. It is out of such simple and homely discussions that skillful teachers may be able to arrive at some very significant interpretations and decisions for the lives of the pupils. But teaching must not stop short of this, else it will fail to "arrive" and pupils will be cheated out of their chance to get instruction that is definitely religious. This reference must not be interpreted as meaning that we are to drag religion in where it does not naturally belong. It does mean that we are to have the religious values of all these experiences clearly in mind and make them real to the pupils.

4. *Our teaching must touch the springs of conduct.* It must prompt action of the right kind. It must supply a spiritual dynamic. We will find in most of our teaching that our pupils do not lack knowledge of right and wrong, or desirable and undesirable conduct. They lack the *will* to do that which they know to be right. Insight and understanding are required, but teaching should not stop there. Situations must be created in which decision and action are necessary. In this present storm-tossed and confused day there should be no lack of opportunity to seize upon high tension points to challenge young and old to follow in the steps of the Master who never dodged an issue or side-stepped a serious problem of life. The development of a sense of fellowship with Jesus will probably be found the strongest dynamic we can release in the lives of our pupils.

What the World Needs

The world needs not only freedom from fear and suspicion, but a new mind of peace and good-will, a new interpretation of national power in terms of duty and helpfulness. It needs also both individually and corporately a new moral energy, courage and action. And the world of men is like each man in the need of a pure heart and of the visions and the hopes which a pure heart alone can give. The pure heart that the world needs includes both a truer understanding and a better will. It is out of a pure heart that the visions come. Visions of a city of God full of right relations, of the understanding of the true laws of human good, and of downright obedience.—Robert E. Speer.

The Value of the Educational Method for the Minister

By Norris L. Tibbetts

We are to approach our subject having in mind the educational method in an actual situation. Elsewhere, Dr. W. C. Bower has considered the principles which could underlie any worthy educational enterprise. The attempt of one church to develop its program along definitely educational lines is not presented here as ideal, but as indicative of a direction in which churches may move to their great advantage and greater usefulness.

Stated in its simplest terms, a major concern of ours as ministers is to promote growth in personality through self-activity. As we may at times limit ourselves too much to individuals, I should like to enlarge the thought of personality to include not only persons in such groups as are within a given church, or the church itself, or social, political, or industrial groups in society at large. Whether we are considering a person or a group of persons, our question is the same. How can we encourage growth in personality through self-activity? Whatever there is in the educational method which advances us toward this goal has value for the minister. Let us see what these values are:

I would place first the fact that the educational method gives a view of life as a process of continuing growth. This affects the minister's attitude both toward himself and toward others. He cannot think of human beings as though they had attained their largest possibilities at any given time, but as though they were under an inescapable, permanent necessity to grow. The minister's opportunities never end and his work is never done.

Certain corollaries emerge from this view of life as a process of continuous growth. For one thing, it identifies the minister with the people of the church and community as under the same necessity to participate in the learning process. It is a fundamental axiom of the educational method in the church that the minister should be among his people as one who learns. I remember an occasion during the war when the disregard of the educational method developed a rather serious situation among a group of young people. They had devised a plan for presenting plays for the men in near-by concentration camps. The minister of the church heard about the plan and without consultation with the young people he stated that the plan was unwise and forbade its execution. The minister was undoubtedly right in his position, but the young people thought he was wrong. Using the educational method, this man would have taken time to counsel with the young people. He would have ex-

plained with them both the advantages and the disadvantages of the scheme. With them he might have arrived at a modification of the original plan which would have given them their opportunity for service and saved them from the difficulties of their original plan. An important part of our church's program is called the Neighborhood Group organization. After one of these meetings, at which about twenty persons had come together for the evening in a neighborhood home, a man who has been a member of the church for years made a significant statement. It came after the group, with the two ministers as part of it, had discussed the Oxford Group informally because it was a matter of common interest growing out of the conversation. This older friend said: "I find it difficult to escape the feeling that a minister at the church or visiting in my home is a person somewhat apart. But tonight you both were part of the group." Contrary to the background and experience of his earlier years he had the instinctive feeling that the minister's place was "in the midst."

The second corollary growing out of the educational method is that all criticism offers an opportunity to the minister. The severest arraignments may have in them some germ of truth. The minister who believes in the educational method will welcome criticism. He will accept it as an added incentive to restudy himself and his program. He will take advantage of the situation which is created by the person who offers the criticism to interpret the person or the program which has been misunderstood and unappreciated. He will try to identify the critical person with the improved program. A group of four boys were once discussing with me their reasons for not attending church services. They said the sermons were too long. I mentioned the fact that on a previous Sunday I had preached a short sermon and outlined the sermon briefly. Then one of these keen high school students remarked naively, "Why did you take twenty minutes to say that?" Perhaps there was some point in what he said!

The second great advantage from the educational method is its effect in building and maintaining unity in the group. There is a way of ministering to a church which makes it appear that boards, committees, clubs, and departments are suspended from the shoulders of the minister who is the head of the church. There is in this more than a suggestion of autocracy. But under the educational method the church, as the larger, all-embracing group, is itself composed of many parts. These according to their size, the ages

and interests of their members, reach out to do in their own way what is for the good of the whole. By way of illustration let me describe the process by which one church developed the educational approach to the Laymen's Report—*Re-Thinking Missions*. The group responsible for promoting such study is the missionary and benevolence committee. At their request, the advisory committee of the church met and appointed a findings committee to bring in a recommendation concerning the attitude and action which the church should adopt in view of this significant report. For six weeks various aspects of the report were considered by the church under able leadership from the community. Groups in the church, like the woman's society, had special speakers. Sermons dealt with this theme. Gradually wide-spread interest developed, and attention was focused on a matter of major importance in the field of religion. Finally, upon the report of the findings committee, definite commitment to a policy and action was voted by the church. Here the educational method was functioning.

A deeper experience in fellowship is realized through the educational method. I am convinced that the difficulties which attend many efforts to build a church into a fellowship can be avoided by the use of the educational method. I mentioned what we call our Neighborhood Group organization. The church is divided into forty groups, in each of which are approximately twenty-five persons. Nearly every week during the year two of these groups unite in turn for a meeting in a home. Part of the program for the evening is informal conversation around some topic which develops from the interests of those present. Twice it has been the Oxford Group; several times *Re-Thinking Missions*; again the church's program for the unemployed. In these informal discussions the interaction of personalities and ideas is a vital factor in the process of education. Doctor Coe describes what is taking place when he writes: "In friendship, affection, loyalty to a group, an institution or a cause, there is opportunity for expansion of selfhood by its free identification with other selves. In so far as reciprocity is experienced therein, these relations are precisely the fundamental ones whereby personality emerges out of the instinctive condition of infancy."¹

The conference is a more specialized expression of the educational method. I would stress this as a distinctly valuable procedure for a church which is developing under the educational approach to life. I would include in the conference method committee work. Such a method takes time. It is much easier to issue a command. This may bring temporary efficiency, but it is not education. Through the conference, persons are introduced to the various possibilities, problems and plans and have their chance to con-

sider, recommend and decide. In our church, where there are two ministers sharing together the responsibility for the church, they carry forward their work by conferences together. Each has special responsibilities, to be sure, but he is helped by the counsel of the other. An outstanding illustration of the conference method in our church has been the Commission on Religious Education which has for three years engaged in an intensive study of principles and procedures affecting the entire life of the church.

Another value which comes with the educational method is to be found in the relationship which is established between the church and the life and needs of people. By using a simple interest finder, interests, aptitudes and service activities may be discovered. Church night meetings may be formed around major interests. New groups may be developed and new forms of service to the community organized. Quite an apt illustration of this comes from a church which found in its constituency a group of young people of high school age who needed a social center. This group was unorganized in the beginning and was literally preying on the program of an older group. Instead of eliminating this younger group, leaders were discovered within it. A new group was organized and a policy and standards developed which have registered in growing personalities engaged in self-activity.

The minister's preaching benefits from the educational method. He may begin with life situation. Bringing the interests, needs, or problems of the people before him, he has the whole range of human experience upon which to draw for their guidance and inspiration. He has the future possibilities of life with which to kindle their imaginations. He is in position to make a difference for the better in the lives of his hearers, for he is dealing with them where they are. When the minister uses the educational approach in the judgment of Doctor Coe he "opens the whole of the religious issue to the whole people and then relies for results upon the people's use of intelligence in combination with awakened ethical feeling. What is recognized as the greatest preaching of today does not endeavor to do people's thinking for them, but to awaken thinking on their part."²

The educational method is notably significant when the church is dealing with great social questions. There are those who say that in these matters the minister and the church should keep silent. But the church engaged in Christian education cannot keep silent. All would agree that it is not within the scope of the church to recommend in detail the changes which should take place in government or industry. But the church can make possible the presentation of the facts and the determination of the direction in

¹ *What Is Christian Education?* Coe, pp. 113, 114.

² *What Is Christian Education?* Coe, p. 218.

which society should move to preserve the greatest human values. If there are matters affecting the common good by the support of which the church can advance human welfare, then the people of the church should know what these are. They can be given the facts in the light of which they may act as individuals. A group of wise and thoughtful men and women in any church may assemble such facts and make them available to the people of the church through the minister or one of their own number. The individual who acts on the basis of the facts continues as a growing personality through self-activity in the interests of society's well-being.

Finally, the educational method serves the minister by providing an opportunity for experiment and adventure. The future with its unrealized possibilities is before him. It is his promised land. But let him remember that he has a people to take with him and that they will stay with him only as he accommodates his speed somewhat to theirs. On these terms a minister's work is a constant challenge and new opportunities appear every day. Failure may even be the door to a later success. Always he will remember with Browning—

The best is yet to be,
The last of life, for which the first was made.

The Question-Box

Conducted by Mary M. Chalmers

Electives

Many requests have been received for detailed descriptions of adult programs on the elective basis. Last month we had an account of the plan in use by the First Church, Fairmount, W. Va., Rev. Hugh D. Pickett, pastor. They have used the elective system during the winter quarter only. This month Rev. Valter S. Wood, assistant and director of religious education for the First Baptist Church, Oak Park, Ill., furnishes us with an account of a program planned to run consecutively for ten months. Similar plans have been developed by other adult classes or departments. As this is a comparatively new venture, exchanges of experience, whether of success or failure, will be valuable. If you have tried such a program we would like to hear about it.

ADULT PROGRAM—FIRST BAPTIST CHURCH, OAK PARK, ILL.

Two years ago we began to realize that the adults of our church were not supporting the Sunday school as they should. We made a survey and came to the decision that many would attend if we changed our curriculum and gave them what they wanted. A committee was appointed by our board of religious education to outline a program that would meet the needs of our adults and thus bring them back into the school.

Our program in brief is as follows: The school is divided into two semesters, the first beginning in September and closing in the latter part of January; the second beginning then and closing the middle of June. Five elective courses are offered each semester and our adults registered for the course of their choice. They meet in their own social groups for worship and business announcements, but at the ring of the bell gather in the classrooms where their course is being taught.

Our teachers are excellent. Most of them actually being teachers in the university or in high schools. There is no resemblance at the close of the lesson, as church follows.

Of course this is in the experimental stage, but we are convinced that the progress thus far warrants its continuance. One of the difficulties is getting the social groupings to break up for the lesson period. But gradually they are beginning to do so.

The following is an outline of the curriculum for the adults:

I. Department of Biblical and Religious Literature:

1. Old Testament Literature.
2. New Testament Literature.
3. Special Phases of Biblical Literature:
 - (1) The Life of Jesus.
 - (2) The Life of Paul.
 - (3) The Major Prophets.
 - (4) The Minor Prophets.
 - (5) The Poetry of the Bible.
 - (6) The Archeology of the Bible.
4. Religious Literature of the Centuries:
 - (1) The Great Hymns of the Church.
 - (2) Religion in the Great American Poets.
 - (3) Religion in the American Novel.

II. Department of Christian and Religious History:

1. General Church History.
2. History of the American Baptists.
3. History of the Early Church.
4. History of the Hebrews.
5. History of the Hebrew Religion.

III. Department of Theology, Psychology and Ethics:

1. The Great Christian Doctrines.
2. The Psychology of Religion.
3. Christian Ethics.
4. Science and Religion.
5. Contemporary Conceptions of God.
6. The Social Message of Christianity.
7. Religion and the Wholesome Human Personality.

IV. Department of Missions:

1. Missionary Activity of the Protestant Church.
2. The Missionary Work of the Baptist Denomination.

V. Department of Religious Education:

1. The Psychology of the Pupil.
2. Methods of Teaching Religion.
3. Methods of Christian Work.
4. The Aim and Methods of Religious Worship.

You can see by this program that we have a broad field to cover, and that it will take some time to do this; but we are on the way and hope to achieve it within the next four years.

"Young Adults in Christian Fellowship"

In reply to many requests from older young people and their leaders and with the generous help of our state directors, pastors and the young adults themselves, a manual of suggestions for leaders has been prepared and is ready for distribution. It is a forty-eight-page leaflet, describing young adults, their needs, their interests and the problem to find their proper place in the church program. There follow suggestions for meeting this problem in various ways and specific suggestions for planning a fellowship program of worship, study, service, and recreational activities. An annotated bibliography is also included. This manual may be had from this office, any of the branch stores, or from your local or city director of Christian education, for 15 cents. Write for *Young Adults in Christian Fellowship*.

Developing a Program Cooperatively

At the meetings of the International Council held in February of this year Dr. Norris L. Tibbetts read a paper before the combined Adult and Pastor's sections.¹ The enterprise he described was offered as a concrete illustration of the process which Dr. William C. Bower referred to in his paper entitled "What I Would Do Differently if I Were a Minister Again." With Doctor Bower's permission we here reprint that portion of his address which deals specifically with the matter of creative cooperation:

As I look back through the perspective of twenty-one years I feel that there are many things that I would do differently if I were now again to engage in the active ministry. Much has happened in our thought about religion and its function in the experience of people in these intervening years that serves as a corrective to the more traditional work of the minister in those earlier days.

The base-line upon which I would change the forms of my earlier ministry would be the process by which the experience of persons and a group may be made *creative* in terms of the religious interpretation, evaluation, and reconstruction of that experience. The general patterns of that process are now fairly well worked out. In this process I would think of religion, not as something to be "put across" with the parish, nor even something to be "promoted" as such, but as a *resource* for the understanding, judging, and modification of the significant adjustments which the persons in the parish are actually making to their world and through which they are becoming the sort of persons and the sort of group they are.

Starting with this concept, the first change I would make would be in parish organization and administration. I would set up my church program around the idea of a unified parish in which there are many functions affecting the same group of people in different ways, but always in interaction. This would contrast markedly with a parish program conceived of as an atomistic congeries of disparate functions, such as preaching, pastoral work, religious education, missions, evangelism, etc.

In such an organization of the parish, I would think of my church as a social group of interacting persons among whom a significant experience is going on that is capable not only of enriching the lives of the persons who are members of it, but of being so directed that it will have outreach into the surrounding society and have a reconstructive influence at the point where its members are involved in family life, industry, law, medicine, business, politics, recreation, education, and art. I would think of the experience of this interacting group as generating ideas, values, attitudes, and considered purposes that have to do with the religious assessment of personal and social life and their refashioning in terms of human values. My primary function as a minister would be to stimulate this process and give it constructive direction.

In reference to this social group, I would have my official board a coordinating, rather than an overhead and authoritative body. Its function would be to help the group clarify ideas that come out of group experience, and to organize them into patterns and programs of group action. The meetings of the board would be less concerned with "business" than with interpretation, clarification, and organization of the significant aspects of the church's experience as a group. Such organizational structures as grew out of this process would be functional, being based upon interests and needs, rather than conventional and formal.

Character-Made Love

By W. Quay Rosselle

Our Lord *increased* in wisdom and in favor with God and man as he grew in stature. He grew into men as he grew into God. The two processes go together and cannot be separated without destroying both. Because his character was love he knew God and entered by sympathy deeply into the lives of his neighbors in Nazareth. This was his education, and this is exactly what Christian education must be. It was this profound sympathy that revealed to him the fact that humanity is, in the eyes of God, one great family. Sweeping his arm over the mothers and brothers and sisters of his home town he said, "Behold my mother and my brothers and my sisters." When asked to decide the moot question as to which was the greatest commandment, he declared that it is to love God with all the resources of life, and to love other people as ourselves. Here are two things which God has joined together which no man dare put asunder. Without either there is no other. His ethical principle he announced in what we call the Golden Rule. We say it over with ready ease, but actually to practise it is a different matter. Really it is not a rule at all. It is rather a description of the way in which a life controlled by love, coming from God and running out toward all men, works. Without a character-made love no man can practise the Golden Rule; but with such a character men live that way without any consciousness that they are following a rule; as flowers rooted in rich soil live.

¹ This paper will be found on page 263.

Has Your School a Director of Service?

By J. Elmer Russell

All church school workers know well the law that every impression demands an effective expression to make it really of value. The late Prof. William James, of Harvard, used to point out that when the emotions are stirred they should never be allowed to effervesce without proving themselves a dynamic for wholesome activity. He names a person whose feelings are often stirred, but does nothing as the result of those emotions, "a sentimental monstrosity."

Now the practical question is, how can we get the boys and girls, the young men and women, and the adults of our Sunday schools to translate into deed what they have felt in the period of worship or gained in the way of new vision of life principles in the course of the problem discussions?

Some pupils have enough ingenuity within themselves to find ways of translating inspiration into action. They realize the meaning of a mother's words to her small boy, when he asked at the close of a rather long church service, "Is it all done now?" "No," said the mother, "it is all said, and we are going out to do it."

Anyone who has ever led a Scout troupe knows, however, that it is quite difficult to get the boys to do any kind turns outside of a narrow routine. There are a few such turns that have been often reported and which are copied over and over. Original kind turns, however—like that of the boy who removed the thorns from the fur of his shaggy dog—are unusual. It is necessary to have someone to quicken the imagination by suggesting ways of helping folks and causes which otherwise would not be thought of.

What is needed in a Boy Scout troupe is even more needed in a church school because of the wide range of intelligence and interest in the various departments. The school should have a director of service, someone to find ways in which pupils of every age can serve, and who will encourage them to do the things he suggests.

Such a director of service may be elected at the annual election of officers, or may be appointed by the executive committee of the school. If thought best, instead of a director of service, a school may have a committee on service; meaning by service, as has already been suggested, applied Christianity.

Each department of the school will need a different kind of applied Christianity. Little children will not be interested in doing things which will appeal to juniors, intermediates, and seniors. Service needs to be graded.

In selecting "ways and means," the director of

service will make use first of all of local needs. If there is a children's hospital in the community, or an orphan's home, some way of doing something for the hospital and the home should be worked out.

In the school itself, for example, there is a chance to serve by seeing that sick members are provided with sunshine boxes. A word of caution is needed, however, in regard to all local work. Beware of helping "poor little children," so called. Beware of anything that makes the boys and girls in a school feel themselves on a pedestal and reaching out bountiful hands. Here, as always, it is not what we give but what we share. "The gift without the giver is bare."

Foreign missions affords the director of service activity an opportunity. This, too, must be graded. Beginners do not know what foreign missions mean; neither do primaries. In fact, it sometimes seems doubtful whether many grown-up people have a very clear idea either of the meaning or purpose of foreign missions. The missionary enterprise must be broken up into concrete tasks, not too big for the age by which they are to be undertaken. For example, write to your missionary board and ask if there is any place where your left-over Sunday school cards, papers and pictures can be used. Enough has been written to show that the director of service needs to be one of the most original and resourceful minds in the school.

A Man's Sunday School

By Mrs. W. C. Kohler

The newcomer in the prosperous little city was courteously invited to become a member of the Brotherhood the same day the Adult Bible Class and the Berean Class had asked if they might enroll him. He thanked them, one and all, and when pressed for a reason for not deciding at once, said, with a curious smile, that he was waiting to see if it was a man's Sunday school before joining any class. That did not mean much until he went on to say that back in the town he had moved from more than half the officers, including the superintendent, and all the teachers save two, had been women.

So not until he had satisfied himself that the men had a fair share in the new school would he join it at all. At first thought this might seem uncomplimentary to the women, implying that they did not know enough to direct and teach; but his reason for wanting to join a "man's school," as he termed it, was that men will attract other men, and be able to hold boys; whereas a "woman's school" is a losing proposition with youth,

in almost every instance, certainly with grown men. The average growing boy has too much woman power in his life as it is, with his mother and day-school teacher. In the Sunday school the straggling, growing lads, the high school youths and their college brothers should by all means have strong, companionable, successful Christian men for their guides, associates and teachers. As Edgar Guest puts it:

Leave it to the minister, and soon the church will die;
Leave it to the women folks, and youth will pass it by.

A growing boy who put up a stiff fight against Sunday school every Sunday morning confided to his provoked father that it was all on account of his teacher. She called them Willie and Frankie and Johnny, to their great disgust, and insisted on planning little parties for them at her home, when they wanted a strapping football hero for their teacher, who would take them on hikes and get up sports, instead of beaming on them, and serving cookies and cocoa in a parlor. The father, suddenly enlightened, made it his business to see the woman superintendent of the school and get the boys transferred—promoted they called it—into a class taught by a “he-man.” Then the father took a further step and himself enlisted in the school’s work. Absorbed in business, sleeping late Sunday morning, too many fathers allow the Sunday school to go on without them, to its detriment.

By all means give the consecrated women a share in the work, and a large share, but see to it that the men look after the men’s classes, the boys’ departments, and that they furnish some of the officers of the school. The man’s school is the successful one, in nine cases out of ten, not because the men know better how to do the job, but because their sex will follow and stand by them better; and everyone knows, alas! that in church work and life there are at present three women and girls to every man or boy. Women have always been more faithful to the church than the men, probably because they owe it and Christ such a debt of gratitude—the gospel that lifted them out of low position and gave them rights and privileges such as no other women in the world ever enjoyed. They will be faithful to the man’s school, anyhow. And now the men!

A One-Room Sunday School

By J. Elmer Russell

On top of a hill, overlooking the countryside far and wide, stands a church with a long history. The organization dates back one hundred and thirty years and the present building is nearly a century old.

Not so many people come to this old church as in former days, but it has never been closed in all its long existence. In the summertime services are held

in the church proper, but in the cold months, for economy’s sake and for coziness, in the Sunday school room at the rear. About thirty-five were present both at the preaching service and at the school session following the day the writer was present. Most of those who were at church stayed to Sunday school. This was true of the four teachers and of many of the boys and girls. Some children came in for the school only.

The school meets in the one room, in four classes. A beginners-primary class gathers behind the piano around a table. The piano shelter affords them a good deal of privacy. The junior-intermediate group meets behind a folding screen in another corner—the screen being set up and a table placed in the center at the close of the morning service. The young people’s class meets in another part of the room, and in still another the adult class of men and women.

For the opening worship, in which all shared, the first hymn was “Faith of Our Fathers.” It was noticeable that the primary children took part in this singing. The other hymns were, unfortunately, not so well adapted to the needs of the pupils.

In this country school the beginners and primary children were doing handwork on their table, and the one junior boy found abundant occupation in putting the screen for his class in place and in setting up the table. The young people’s class engaged in wide-awake discussion, as did the adults.

The teachers were mature people. They had a sense of responsibility for the boys and girls, and one felt that in spite of the somewhat cramped quarters the companionship of the older folks with the younger could not help but be spiritually stimulating.

The young people’s class gives half of their contributions to the school’s expenses. From the part which the class retains the electric-light bills of the church are paid. They also make a contribution to missionary work. One felt, after visiting this school, the truth of these words from *Religious Education in the Small Church*—(the writer is speaking of the advantages of the small school):

Its members ordinarily know one another, the lesser fellowships of the community, the work and fun together that make up friendships are already there. All those starting points toward eventual fellowship in Christ already exist. When the people come together on Sunday there is a great asset to build on, if we will see it and go on from that point.

The pupils in this school were graded so far as class activities were concerned, but in other respects the little company was more like a real life than a large church school is. It was so because the boys and girls, young people and adults, mingled together in one big group with many experiences in which they could share.

The Benefit of the Doubt

By Rebecca Havens

When a successful elderly gentleman was asked what important discovery in his early career had helped him most in a business way, he answered, without a moment's hesitation, "When I learned to give everybody with whom I came in contact the benefit of the doubt." Then he explained that, like many young folks, he had had very positive convictions on many subjects. There were no half-tones with him. Everything was black or white; and by his own standards he judged people, just as young folks are wont to do to this very day.

But a positive shock one day brought him to a realization that a pair of keen young eyes and the judgment of a youthful person may both be at fault. He discovered a friend in the act of stealing—as he supposed—and it seemed to him that the evidence of guilt was unmistakable. At once he ceased to be the friend of his former chum, and without explanation cut him dead upon every occasion. The young fellow was hurt. He asked the meaning of the coolness, without getting any satisfactory explanation. Too late the positive young man discovered that his friend had not been guilty of the theft at all. The rest of his life he regretted that he had been so hasty. What seemed unmistakable evidence of guilt was easily explained when time and circumstances brought out the truth. But the wronged young man would never listen to apologies or regrets.

It is the easiest thing in the world to jump at conclusions, the hardest to wait patiently for time to unravel the mysteries of conduct. A friend of mine saw, unmistakably, a man who was an ardent temperance advocate enter a saloon, and remaining twenty or thirty minutes come out with all the evidences of incipient intoxication. "That ends it for me with him," said my friend; "I like to see people practise what they preach. If I hadn't seen it with my own eyes I never should have believed it; but I have the evidence now." Later, to his humiliation and sorrow, he learned that the advocate of temperance had entered the saloon to attempt to rescue a promising young man who was just entering upon the paths of sin and wretchedness. The evidence of a pair of eyes proved unreliable.

The law looks upon every suspected person as innocent until he is shown to be guilty. It would be well for men and women to adopt that attitude toward friend and foe, and early in life. It is the mark of a small mind to be ever looking for evil; and certainly unless this tendency is early corrected middle age and old age will be completely soured. While it is well to be cautious and deliberate in dealing with strangers, yet at the same time it is well to treat all people fairly and courteously. It is told of a young lady, in company with her father and mother on a railway train,

that a middle-aged gentleman spoke pleasantly to her on some topic of general interest; but she drew herself up haughtily and gave him to understand by word and look that she had no dealings with strangers. Afterward she learned that this stranger was William Dean Howells, and that she had missed the chance of a delightful acquaintance with the great writer. It is indeed well for young ladies to be reserved and dignified when traveling alone, but the fact that this girl's father and mother were with her probably seemed to Howells to justify him, a man verging on old age, in speaking to her. The benefit of the doubt in this case would have made her trip more pleasant, and given her the chance to meet a really great man.

But besides in business and social dealings in which it is wise and kindly to give everyone the benefit of the doubt, there is the spiritual realm where it is always difficult to judge of motive and aim by the actions. A man may lead a very exemplary life for years, but one slip or chance happening puts him down as a hypocrite in the eyes of his fellows, particularly young people. Young men and women expect their minister, their parents, their Sunday school teachers, and all who in any way try to influence them, to be absolutely perfect. One slip or failure leads to utter condemnation. A boy overheard a neighbor swear, in a moment of extreme provocation, and that was the occasion for his giving up Sunday school for years. Years afterward he learned that the man had been wicked and profane, but had been converted and was living a noble Christian life. However, in moments when he was taken off his guard, the old habit would occasionally assert itself and give the man hours of depression and remorse. No one but God knew the struggle, prayers, and tears of that Christian man to be on his guard in excited moments.

The habit of being fair in our judgments of others and slow to judge from appearances, leads others to measure back to us in the same spirit. "With what measure ye mete it shall be measured to you again" is as true now as when spoken by Jesus centuries ago. We like others to believe in the honesty of our motives, though things look suspicious. The stranger with whom we come in contact should not be eyed with suspicion until we know him crooked, for some day we may be strangers ourselves in need of generous consideration.

Let me not seek out of thee what I can find only in thee, O Lord!—peace and rest and joy and bliss—which abide only in thine abiding joy. Lift up my soul above the weary round of harassing thoughts to thy eternal presence; lift up my soul to the pure, bright, serene, radiant atmosphere of thy presence, that I may breathe freely, there repose in thy love, there be at rest from myself and from all things that worry me, and thence return arrayed with thy peace, to do and be what shall please thee!—A Prayer, by Edward B. Pusey.

A Chair on a Postal-Card

By Mary S. Stover

Tom gazed with complacency at a postal, decorated with a rather wobbly looking chair, done in brown crayon. Red crayon was used to letter the words:

IT MAKES US LONESOME, PAL,
TO SEE YOUR VACANT CHAIR.
PLEASE FILL IT SUNDAY!

Tom held the card off to view it again; then thrust it importantly into his pocket:

"I knew there'd be something for me about now. You can't stay away from that Sunday school without being missed."

"Does everybody have his own place and always sit there?" asked a neighbor boy, with flattering interest. Out came the card again. Its young owner explained, in a superior tone:

"We don't have to sit in the same place; but I 'most always get in the corner. That's like our class chairs, too, even the color. I guess Don did this, he's pretty good at drawing." The very crudity of the little illustration made it more interesting to the boys.

"I'd like to know somebody missed me somewhere," sighed Ben. "Of course a fellow gets reported absent

at day school, and then the truant officer come around; but that's just 'cause it's the law. Nobody cares, I guess."

"Folks do at our Sunday school. We have a dandy class, in a corner, curtained off, to go in at lesstime and all of us like our teacher. My shoes went bad last week; I slept late, too. Guess I'll be going Sunday. Why don't you come along, Ben? They'll bring another chair, any time. They like to; it shows we have a bigger class."

Not the most orthodox form of church school invitation, to be sure, but it brought the boy! And another one. That is, the whole combination did. It also held both the lads, because these Toms and Bens possess their share of the good human hunger—to belong somewhere.

Talk of God's many mansions will be more real to them because of knowing a Sunday school where every absentee is missed, in a personal way, and told that he's missed.

RELIGION is the consciousness of a spirit which knows itself to be one with the Highest. It is the trumpet-call of man's unconquerable soul breathing challenge to the armies of doubt, sorrow and sin.
—L. P. Jacks.

THE ORGANIZED CLASS

An Enterprising Class

One of the most enterprising adult classes of our denomination in Colorado is that of the First Baptist Church, Lamar. In the group picture—taken last Easter Sunday—which we present there are more than one hundred and fifty persons, but the average attendance is around eighty. The age limits for class-

membership are twenty-one and thirty-five. The pastor of the church, Rev. William E. Simmons, is the teacher. Neill B. McGrath is superintendent of the school. The class has recently engaged in a membership contest with the adult class of the Baptist church at Las Animas, ending with a joint social evening at that church.



Men and Women's Class, First Baptist Church, Lamar, Colo.



Adult Class, Cavendish, Vt.

THE Adult Class of the Cavendish, Vt., Baptist Church is a live and progressive group, though not a large one. For the church has only one hundred members and the church school an enrolment but slightly larger. Leon S. Gay ("the large man at the extreme left") has been its teacher for many years. He is a prominent business man of the town and has served as president of the state convention. Cavendish is one of the six churches (out of fourteen) of the Woodstock Association that is over an hundred years old.

A Survey of Sunday School Expenses

A commission headed by Professor Hartshorne of Yale has recently made a study of the cost of religious education in American churches. Seven hundred and forty six churches, large and small and in all parts of the country, were taken into account. Of the



James A. McConaghy

Leader, Melvir Young Men's Bible Class

budgets of these churches 21 per cent. went to "benevolences" (probably meaning missions) and 2.9 per cent. to religious education. The pupils of these schools contributed yearly on an average of \$2.18. Of this contributed money Baptist schools devoted 22.5 per cent. to benevolences; Presbyterian schools, 27.7 per cent. What are classified as poorer schools gave only 10 cents per member less than that of the well-to-

do schools—"Evidently the nickel a Sunday stereotype is putting an arbitrary limit upon the contributions of the pupils, a high limit for the poor and a low limit for the rich." These churches spent for their Sunday school work (religious education) an average of \$158.60; one-fourth of them less than \$80 a year, one-fourth \$440 or more. "Generally speaking, the schools are paying their own way and contributing nearly a third of their income to church benevolences."

The Melvir Class of the Temple Baptist Church, Toronto, Can. (Rev. W. E. Hodgson, pastor), was organized in 1928 with a membership of nineteen. It now has an enrolment of two hundred and ten. The leader and teacher is

James A. McConaghy. There are nine officers, and also twenty-five district captains under the direction of a membership supervisor. The spiritual life of the class is regarded as fundamen-

tal, and each Sunday afternoon a group of the members gather for prayer with the leader before the beginning of the session. The name "Melvir" is to be interpreted, as the Latin roots would imply, "Better Manhood."

A LARGE CLASS



Rankin Brotherhood

Our First Church at Newport, Vt.—well up toward the Quebec border—has a membership of less than two hundred, but this group picture shows that its Brotherhood is a hustling one. Under the leadership of the pastor, Rev. Ralph Leslie Rood, it has grown from a mere handful to a group that on some Sundays numbers fifty and over. It bears the name of the late Rev. H. B. Rankin, a former and much-loved pastor. Mr. Rood will be seen sitting, in the center; at his left is Elwood Ireland, class president, and at his right George Benware, superintendent of the school.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

SAINT AUGUSTINE. By Rebecca West. D. Appleton & Co. 193 pages. Price, \$2.00.

Augustine is one of the outstanding figures of the Christian church for all time, and every Christian should know about him. To secure a book about him from such a distinguished writer as Rebecca West was a big scoop on the part of the projectors of this notable series of Appleton Biographies. Rebecca West is, of course, nothing of a theologian and scarcely in sympathy with the theology of the church, but she knows what she is talking about. She "debunks" a little, but again and again manifests admiration for her hero. It is a brilliant, eminently readable book.

CHRISTIAN TEACHING. By George R. Hovey. Judson Press. viii and 132 pages. Price, 75 cents.

There is no other book which so clearly and compactly presents the teachings of the gospel as applied to life. It shows the close connection between beliefs

held and the development of character. This volume by one of our most distinguished Baptist scholars has been revised and largely rewritten.

ON UNDERSTANDING WOMEN. By Mary R. Beard. Longmans, Green & Co. 332 pages. Price, \$3.50.

Mrs. Beard premises that all life is one, however variant its manifestations. Men and women have each had their part in the world's life, though man has failed to record woman's part, or has sought to demean it. In primitive society it was woman who tended the hearth, perhaps it was she who discovered fire and its uses. The author makes us acquainted with many outstanding women in the long range of recorded history; reviews briefly woman's present status and draws her conclusions as to the future relations of men and women. She believes that skill, not sex, will determine the occupations of men and women of the future, that there will follow a differentiation of function and disappearance of the sex antagonism and rivalries so noticeable today.

THE QUEENLY QUEST. By Rosalee Mills Appleby. The Judson Press. x and 160 pages. Price, \$1.00.

Beautiful thoughts and the fine, strong truths of the Christian faith, especially as they touch the life of women—and in particular young womanhood—are here set down in language that embellishes them and delights the reader. Mrs. Appleby's South American background gives her sketches an added charm and has afforded her the advantage of a detached, fresh outlook upon things North American. The many readers of her former books will be grateful for this new one. Nothing better could be selected as a gift to a "girl graduate," or as a birthday or Christmas present to a young woman.



THE CITY REDEEMED. By E. Herbert Dutton. Judson Press. 48 pages. Price, 25 cents.

The city today is in turmoil, yet it may become "The City Redeemed." Such is the title of this book of forty-eight pages, intended to present in popular style, with charts and illustrations, the three most powerful forces striving for supremacy in municipal modern life: commerce, politics, and religion. A way to triumph for the forces of religion is pointed out by the author, who is Director of the Department of Cities of the Ohio Baptist Convention. The price is fixed at the low figure of twenty-five cents with a view to the wide use of the book by classes of young people and others who are looking for an introduction to the study of the city of today and tomorrow.

STEWARDSHIP. By W. C. Morro. The Bethany Press. 185 pages. Price, \$1.00.

The subtitle is "A Study of the Teachings of the Bible on the Subject of a Man's Obligation to God in Financing the Work of the Kingdom." There is an immense pamphlet literature of Stewardship but this is a comprehensive and valuable discussion of the subject. It is documented with Scripture and the chapters are provided with "Topics for Class Discussion." A careful reading or study of this book would set any church decidedly forward in giving and service.

FAREWELL WORRY. By James Brent. The Morehouse Publishing Company. 35 pages. Price, 35 cents.

This little pamphlet contains some very sensible and timely messages that should help depressed people to cheer up. "Worry is an expensive habit which can be avoided." "This thing called the depression is to a great extent within us."

CHRISTIAN EDUCATION OBJECTIVES. James Asa White, editor. Fleming H. Revell Company. 142 pages. Price, \$1.25.

Mr. White has taken the seven objectives as adopted by the International Council of Religious Education and secured seven educational leaders to write upon these various objectives, interpreting them in the light of present-day experiences.

THE WAY: DAILY MEDITATIONS ON THE WAY OF LIFE ACCORDING TO JESUS. By William Pierson Merrill. The Macmillan Company. 334 pages. Price, \$2.25.

This is not a conventional "daily readings," or devotional book. Its very title would indicate that—the luminous, compelling word by which the first Christians were designated. "The most urgent need of Christianity today is to know and take the way of Jesus. We have worshiped him, defined our thought of him in creeds, but we and our Christianity are being subjected by a critical world to the test of conduct" (Foreword). Doctor Merrill's two notable pastorates have been in the heart of big cities (Chicago and New York) and accordingly the little religious essays here are intensely practical; in places they cut: "It is good to call Jesus 'Lord,' . . . but what he wants is that I shall act as if he really were my Lord." There is a text (the longer passages of Scripture are sensibly not printed), a meditation (or—in some cases—better, sermonettes), and a prayer for each day of the year. Great preacher, poet, scholar, and churchman, Doctor Merrill has made a beautiful religious multum in parvo. It is a devotional book in a new and very modern sense, by one of the leading preachers and churchmen of our time, who is also a poet and an accomplished writer of prose.



AS TOLD BY BUSINESS GIRLS. By Margaret S. Quale. The Woman's Press. 137 pages. Price, \$1.50.

Have you an "inferiority complex"? Do you know what it is? How it came? This book helps you take photographs of your reactions to life. You see passing before you yourself, labeled and classified, with many others, who like you think themselves the only suffering ones in all the world. In the closing paragraph the author suggests a wholesome religion as the best integrating factor in assisting young women to build a creative Christian personality. We are recommending this book to the president of a business woman's club as a good book for their regular review hour.

THE MASTER'S GOLDEN YEARS. By John Oxenham. Longmans, Green & Co. 298 pages. Price, \$2.00.

A gripping narrative of the greatest life ever lived, as told by Esli, a Jewish boy of Bethsaida. Esli has had an unhappy youth; he is possessed of a devil, he tells us. As he grows older he is cheered by the companionship of little crippled Ruth. They meet the Master, and he and Ruth are both cured. From that time on he is an ardent disciple. He tells of the wonderful works of the Master and describes vividly the misunderstandings, jealousy and opposition of the enemies of Jesus.

THE PLAIN MAN SEEKS FOR GOD. By Henry P. Van Dusen. Charles Scribner's Sons. 213 pages. Price, \$2.00.

The author of this book is associate professor of systematic theology and the philosophy of religion in Union Theological Seminary, New York. Previous volumes bearing his name are, *In Quest of Life's Meaning*, *Ventures in Belief* (a symposium), and *The Story of Jesus*. Though a young man he is ample in scholarship, and possessed of a broad outlook, deep sympathy, and unfailing reverence. The book is not entirely for the "plain man" named in the title. For the philosopher there is philosophy in plenty. The failures of humanism and liberalism are searchingly exposed. The author maintains with ample evidence that God is a necessity of human thought. But he also shows that this is not the real approach to God. The vital contact is made possible only "through the vicarious self-giving of Jesus Christ."

HUMOR, OLD AND NEW

"He's not what you call strictly handsome," said the major, beaming through his eye-glasses on the baby, "but it's the kind of face that grows on you."

"It's not the kind of face that ever grew on you," was the indignant and unexpected reply of the mother. "You'd be better-looking if it had!"

HARRY came in crying and holding his head in his hands.

"What fell on your head?" we asked.

"I did," he sobbed.

THE dog is man's best friend. If you keep a dog there's never anything left for hash.

"BOB told me I was the eighth wonder of the world."

"What did you say?"

"Told him not to let me catch him with any of the other seven."

VISITOR (speaking of little boy). "He has his mother's eyes."

MOTHER. "And his father's mouth."

CHILD. "And his brother's trousers."

USHER (to cool, dignified lady). "Are you a friend of the groom?"

THE LADY. "Indeed, not! I'm the bride's mother."

EMPLOYER. "Know anything about cars?"

APPLICANT. "Been mixed up with them a bit."

EMPLOYER. "Mechanic?"

APPLICANT. "No; pedestrian."

MOTHER. "You never come into the house without making an attack on that dish of doughnuts."

TOMMY. "That's all right, mom; y'see a home run doesn't count unless a feller hits the plate."

OLD CUSTOMER. "What's become of that assistant you had, Mr. Parks? Not defunct, I hope."

GROCER. "That he has, mum; with every penny 'e could lay his 'ands on."

THE small girl on a visit to her aunt and grandmother.

"Grannie," she said, after her aunt had left the room, "how old is Aunt Agatha?"

"I couldn't tell you, dear," answered the old lady, "without looking it up in the family Bible."

"Gracious!" gasped the child, "is she old enough to be mentioned in the Bible?"

Lesson Topics for October

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|-------------|--|
| October 1. | SAUL IN TARBUS. Acts 21:39; 22:3, 27, 28; 26:4-7; Phil. 3:3-6. |
| October 8. | SAUL IN DAMASCUS. Acts 9:1-31. |
| October 15. | PAUL IN ANTIOCH. Acts 11:19-30; 12:25. |
| October 22. | PAUL IN ASIA MINOR. Acts, chapters 13 and 14. |
| October 29. | WORLD'S TEMPERANCE SUNDAY. Rom. 13:12 to 15:3. |

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

THIRD QUARTER, 1933: SOME EARLY LEADERS OF ISRAEL

(From Joshua to Solomon)

AIM: To lead the pupils to an understanding of the divine revelation made through the early leaders of Israel, so that they may see its value for themselves, and seek closer fellowship with God and more fruitful service in his kingdom.

LESSON X. SEPTEMBER 3. THE SECRET OF TRUE GREATNESS

1 Sam. 16: 1-13; Ps. 78: 70-72. (Verses printed, 1 Sam. 16: 4-13; Ps. 78: 70-72)

GENERAL THEME: DAVID

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 101: 1-8

KEY VERSE: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7

1 Sam. 16: 4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said

unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

Ps. 78: 70 He chose David also his servant, and took him from the sheepfolds:

71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

At the Threshold

"For David speaketh concerning him."
—Acts 2: 25.

"God looked into David's heart and saw kingly powers in the bud. God sees the possibilities that lie folded up in us and he will call us to such service as will give these possibilities an opportunity to unfold."—Snowden.

"In the estimation of Israel this man is a personification of the nation itself—the embodiment of her qualities, the incarnation of her spirit, the type of her destiny. . . Israel saw in him a mirror of her own soul."—George Matheson.

David was a man of his time. No matter how firmly we hold to the integrity of the Old Testament as God's word, we are not called upon to apologize for David, to excuse, and especially not to undertake to explain away, certain acts of his that from our Christian point of view seem reprehensible, that even shock us. What he was religiously overwhelmingly offsets what he was not. The godliness of the man looms splendidly there in the moral obscurity of the pre-Christian world.

The Lesson Before Us

I. ANOTHER KING, GOD'S CHOICE

God doesn't cry over spilled milk. His plans must be carried out and his work must go on over the mistakes and failures of men. Regret, except as an incentive to us to redeem the ruined past, must be displeasing to him.

Samuel is rebuked for his grieving over Saul. The divine word comes to him: "Fill your horn once more with the anointing oil and come with me. I have a man all picked out to be Saul's successor. And this time it's going to be my choice, not the people's" (the voice of the people is not always the voice of God!).

It has often been God's way to find his agents in unexpected places. God was seeking now in Israel a man who would do his will. He has been seeking such men ever since. Shall he find them in

A Bible Message for Every Day

Monday. David Anointed King. 1 Sam. 16: 4-13. Do not despise the advice and call to duty of godly men, whether they be prophets or just your plain Christian brethren. The heavenly Father often delivers his messages through them.

Tuesday. David Chosen of God. Ps. 78: 70-72. It is a splendid thing to have the conviction that we have been chosen by God to our particular walk and work in life; whether it be to tend sheep or rule as king.

Wednesday. David Conquers Goliath. 1 Sam. 17: 41-49. How great must be our need of such courage of faith as David possessed, that God should teach us the lesson of faith's victory on so many pages of his word!

Thursday. David's Sin. 2 Sam. 12:

1-7. The truly godly man may fall, but the truly godly man gets up and goes on when he does fall.

Friday. David's Repentance. Ps. 51: 1-13. This confession and plea of the old Israelitish king's has encouraged thousands and thousands of sinful men, through the ages, likewise to beg for pardon—with an assurance given by Jesus, the Advocate.

Saturday. A Psalm of David's. Ps. 23: 1-6. Christians always love this psalm because it voices so truly and beautifully their own fellowship with "Jesus, Tender Shepherd," and their confidence, "He leadeth, O blessed thought!"

Sunday. An Upright Man. Ps. 101: 1-8. It's high standards that the Psalmist is setting here! but what a fine way of starting to live up to them: with the Lord's praise in our heart and on our lips!

us? Men and women plastic to the divine hand, amenable to the divine guidance?

II. SAMUEL GOES TO BETHLEHEM

Bethlehem is well characterized by the prophet Micah (5:2): "a little town," but destined to be most famous; next to Jerusalem the holiest place on the earth's surface. Thither God led Samuel to find his, God's, choice for the kingly office in Israel. And David was prophetic of the higher King who was also to be a Bethlehemite by descent and birth. Bethlehem—"house of bread"—is five miles south of Jerusalem.

It is possible that Samuel was already acquainted with this family. Jesse seems to have been a leading man—a sheik—of the town. He is mentioned in Ruth (4:18) as a grandson of Boaz. Samuel's threats and revelations to Saul (15:26) would naturally have made the king suspicious, and it would be a dangerous errand for the old man.

Did Samuel dissimulate? It may be answered: There is a permissible and righteous dissimulation. "What Samuel was bidden to tell was the exact truth as far as it went. We are under obligation to tell the exact truth, but we are not under obligation to tell all we know" (Torrey). What was done here was diplomatic rather than deceitful.

The "trembling" of the elders of the town as Samuel approached may have been due to the fact that he had been there before sternly upbraiding them for their sins and certain abuses; or to their fear of harboring a man who was now at enmity with the king. Bethlehem is never mentioned as possessing an altar of repute; but such a sacrifice as here described could be celebrated by any family or group, on any high place.

III. THE CHOOSING

What did the family of Jesse understand by Samuel's performance? Scarcely that one of the sons was to be king. More likely it meant to them that this chosen one was being thus dedicated to God for some significant work of a religious or political nature to be revealed later on. Josephus reports an interesting Jewish tradition that after the ceremony Samuel took the young David apart and whispered to him the secret. At any rate, from this time forth David—the name means "beloved"—gave himself up in a peculiar sense to the influences of the Spirit of God (ver. 13); also, as may be seen, to the advice and direction of Samuel. His possession by the Spirit was his true anointing.

This word "Spirit of God" suggests to us the importance of the lesson's truth that God's choice of his leaders is based on other principles of selection than those generally employed by men. He says, "Not might, not power, counts, but my Spirit. That Spirit, acting in a shepherd-boy, is worth more than the giant stature of Saul (1 Sam. 10:23) or Eliab (ver. 7). It was the same principle that guided

Jesus in picking out his apostles, when he passed by the learned scribes of Jerusalem, the philosophers of Greece and the efficient generals of Rome and chose humble fishermen of Galilee.

He does not need great men, for he can make men great. The peasant girl of Domrémy and the rail-splitter of our middle western wilderness are good enough Jeanne d'Arcs and Abraham Lincolns for him. A famous Italian story, "Cuore," centers upon the importance of the heart in character. It is the heart that God pays attention to in his estimation of a man; inner moral worth. There is comfort and encouragement for many of us in that. We may not be strong, or beautiful, or talented; but we can be pure and righteous of heart.

There is encouragement also in the thought that God's chosen, even this time, was not a perfect man; that he had to be trained, disciplined, chastened, like any of us. Read some of the psalms. Only the Greater David was really a man after God's own heart.

IV. DAVID AND THE PSALMS

The long, historical Psalm 78 ends with the establishment of David on the throne of Israel, and appropriately, therefore, with the fine characterization of a good king given in the verses printed (70-72). Moffatt has (ver. 72), "and he did tend them honestly." The meaning being that God made David shepherd of His people because he had faithfully shepherded his father's flocks. It is Jesus' "faithful over a few things. . . I will set thee over many."

While it is too sweeping a claim to designate the psalter, "The Psalms of David," synagogue and church will always regard many of them as the great king's own songs. Moreover, the psalms are full of that confident, happy trust in God that we associate with David—"an inti-

mate assurance of actual contact with the Eternal" (R. D. Dodge).

The Lesson in Practice

We are taught the supreme worth of boyhood in God's economy. We should learn to see, as God did in David, the large possibilities latent in a young life.

More often than we are, we could be Samuels, looking out for God young men and women peculiarly suited to his various tasks.

In doing this, watch out for spiritual competences. Look to the heart, not simply regard the outward person.

When we recall the things in David's life that are regrettable, even shameful, let us remember that he struggled through to what we esteem spiritual victory. In some respects like Peter. He always found his way back to God. The thing that saved him from damnation was his persistent consciousness of God.

"Not the one dark hour that brings remorse shall brand us in the after of what fold we be," applies to David.

To Ask and to Answer

Do cities, states and nations ordinarily deserve better rulers and leaders than they have?

What qualifications for kingship did David possess that Saul lacked?

Does God ever ask us to be deceitful for good ends? To what extent do you regard "the outward appearance," rather than inner worth, in judging men?

In what did the sanctification referred to in verse 5 consist? (Cp. Gen. 35:2; Exod. 19:10.)

What must have been some of the influences of David's early life that fitted him to rule Israel?

How do you explain the prominence and sanctity given David in the New Testament?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

"Jehovah hath not chosen this." "This is he." There was a surprised prophet when it dawned upon him that the youthful David, both handsome and wholesome, won the election over the much older, tall and attractive Eliab. Our little likes and dislikes often have flimsy bases. As electors we sometimes vote by prejudice rather than by intelligence. It is quite evident that Eliab was a big, strapping plainsman with a kingly countenance; David a sun-burned, fair-eyed youngster. In addition, however, the fibers of David's soul were taut with integrity. What do you think? Suppose our offices, state and national, were filled

¹ Professor Stillman is director of the School of Social Administration of the Ohio State University.

with Davids. What about press notices like these: "Mayor David, of New York, cleans out graft." "David, the son of Jesse, has been elected governor of Tennessee by a big majority." "The States of Louisiana places David in the United States Senate." It is reported that President Roosevelt opened his first cabinet meeting with prayer. Fine. Why not the second and the third meetings of that cabinet? Samuel chose with divine guidance. The right and duty of franchise should be exercised in a spirit of prayer. If ever we needed Davids in the seats of authority in our country, it is now. Now, when for four years a great depression has blighted our land—like Genghis Khan sweeping over the plains of Mongolia in the thirteenth century, a scourge of grief and misery. Now, when in many cities one-fourth to one-third of the population is dependent upon

public or private relief. Now, when unscrupulous employers are paying twenty-five cents a day for exploited seamstresses—and an unsuspecting or indifferent public are buying human blood along with garments at ridiculously low prices. Now, when organized crime laughs at the public prosecutor and jeers at the judge. God give us men! Like David. Now! Warden Lawes of that prison in his book, *Twenty Thousand Years in Sing Sing*, states that our crime rates are increasing because, "Law has lost its moral tone . . . has set itself up as the symbol of authority, demanding respect and obedience, not because it is just and honest, but because it is the law." Our country today and our institutions need a rebirth of righteousness. May the spirit of Jehovah "come mightily" upon us.

It seems that David was at his daily work when he was called to be king. "The reward of one duty done is the opportunity to do another." It is not so important to be a king as it is to have kingly qualities. Usually there is no elevator to success. Fidelity to homely, every-day duty is the stairs we all must climb. Industry constitutes a presumption of success.

David's fingers, that held the shepherd's crook, deftly caressed the harp's strings and coaxed music therefrom. When Saul first saw David he loved him. Religion is very companionable with beauty and art and music—the sweet, clean, and pure things of the universe and life. If I had money I would set up a trust fund, the income from which should be used to decorate dingy churches and facilitate the gleam of the soul by the glamor of the eye. In the lobby of the Post Tavern (hotel) in Battle Creek, Mich., these words appear above an archway:

"Here, let Art be used to soften
Commerce,
And Music, to rest the soul from
the tire of the day."

In these days of acute unemployment, relief needs are obvious. The real problem in this depression is, however, to meet soul hunger; for the meeting of it requires a skill and a sympathy and an experience that are not defined when we administer only to the stomach's animal call.

Our lives shall not be sweated from
birth until life closes—
Hearts to starve as well as bodies:
Give us bread, but give us roses!

—James Oppenheim.

WHAT IS A CALL?

Ion Keith-Falconer, a man of most brilliant attainments, son of a peer, rich, one of our greatest athletes, Cambridge University reader in Arabic, says: "A call? What is a call? A call is a need, a need made known, and the power to meet that need."

Before My Class of Women

By Mabel Stevens Burton,¹ McMinnville, Ore.

When God needs a great man he selects a great mother. Nothing comes by chance. The early years of any child's life are the most critical, so the training of surroundings and the love of a mother count exceedingly. In this heroic age of Hebrew history, and in the study of the life of this ancient people's greatest king, we are made to feel that much of his spiritual greatness must have been the result of a mother's influence. His name, "darling," makes us feel that this mother of many sons had particular joy in this youngest one. David twice speaks of her as "the handmaiden of the Lord." Moreover, if what Oliver Wendell Holmes said long ago be true, that one should begin to train a child a hundred years before he is born, then Grandmother Ruth will have had some influence in the making of the character of "the sweet singer of Israel."

He grew into a lovable young man, for we find the king's son loving him, "passing the love of a woman." After his first military triumph, when the women sang, "Saul hath slain his thousands, but David his tens of thousands," the praise did not seem to turn his head. Maybe his mother prayed, like the Scotch mother, that conceit and indolence might not spoil her boy; for, "if God gives him grace I am not afraid of his abilities." Again, woman's influence was for good!

Two daughters of King Saul became his wives, but of only one, Michal, do we find evidence of real love and influence. At a time when King Saul, in one of his evil moods, sought to kill David, she chose to save the man she loved, against her irate father. She helped David escape through a window and put one of the household gods in bed, fixing it to appear like him. A woman had saved his life for future usefulness.

When that surly, selfish Nabal refused David's reasonable request and was about to be punished, it was the beautiful, friendly Abigail who influenced David and brought about a peaceful settlement. It remained for beautiful, vain Bathsheba to influence him for evil. It is eternally true that whatsoever a man (or woman) sows, that shall he also reap. Much of the sorrow of David's private life followed in the wake of his passion for this woman. David's home became a harem, and under such influences how could he be an ideal husband or father? Let us ponder on woman's influence today, on men in the home, society, and life in general.

Women loved him, so he must have had many lovable qualities—physical, mental, and spiritual. He inspired song and service from them. He put God first in his expression of worship, even when Michal criticized. He won the admira-

¹ Mrs. Burton is Dean of Women in Linfield College. She was formerly pastor of the Baptist Church at Moscow, Idaho.

tion of Abigail by his fair requests and he comforted Bathsheba in sorrow. His influence extended in many ways to many folks, for "all Israel and Judah loved him." Not only in his life-experiences but in his writings—which portray even deeper experiences—has David through all the ages influenced women and men.

1. He made God very real, and showed that life without God's favor is a failure.

2. He showed how easy it is to forget God in times of unbounded, outward prosperity, and that certain sins are easily acquired at such times. In his experience, self-deception followed self-indulgence; and that was followed by self-discovery and repentance. While sin can be forgiven, the scars remain.

3. On the long, hard road of discipline we find the faithful struggle of an earnest human soul toward what is good and best. In his genuine repentance we are reminded of the story of Magdalene at Michal's gate, and the blackbird singing, "Let her in, let her in." She brought no offering but her sin, and well she knew its wounds. One did come and open the gate and let her in!

4. He established song in worship—and women have always been joyful participants therein, even as King David himself. Consider some of the Davidic psalms that have had a powerful influence in the life of women: the comfort of the Twenty-third; the confidence found in the Twenty-seventh and Ninety-first; the real penitence of the Fifty-first, and the power and praise of the One Hundred and Fourth. Who can ever cease to love "The Song of the Hills," as found in Psalm One Hundred and Twenty-one, or rest in the satisfaction found in "The House of Jehovah," Psalm One Hundred and Twenty-two?

Let us as women realize that "the king's daughter is all glorious within," and say with David, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes."

Religion is caught rather than taught, and our unconscious influence far outweighs the conscious kind.

The secret of the great influence of Alice Freeman Palmer, the first president of Wellesley College, is found in the words recorded by her husband: "It is people that count. You want to put yourself into people; they touch other people, these others still others, and so you go on working forever."

Crannellograms

Philip W. Crannell, D. D.

1. Man sees only what man can see; God sees all that and what he alone can see. 2. A bad social symptom: elders trembling at Samuel's presence. Guilty conscience? Poor kingship? But not Samuel's. 3. The good ruler delights to bring peace. 4. Never lie; but people are not always entitled or ready to hear all the truth. 5. It takes more than ceremonials to sanctify. 6. Samuel was good, wise, true, but only a man; he too

judged by appearances. 7. We do not know how Samuel finally knew, only that God told him. 8. Now as then God often chooses by elimination; it is not "first come, first served." 9. The least and last thought of in the family is sometimes the most important. 10. Good looks are no criterion of worth or ability; but they need not handicap; they often do. 11. Saul's looks would impress and overawe; David's would win. 12. Did Jesse and the others guess? Only slightly, if at all. 13. The oil symbolized the Spirit; David, unlike Saul, was spiritually receptive. 14. A kingly shepherd can become a shepherd king. David had many faults, more virtues, and a steadfast soul. 15. His greatest asset was his honest love for God. 16. A good king needs first a shepherd heart, and then a shepherd head. 17. Whence God takes a man is much; whither is more; but most important of all is what God takes. 18. Saul could lead a foray; David could do that—and shepherd a people.

The Lesson Lived

Susanna G. Fisher

PREPARATION

This is he (1 Sam. 16:12).

Cæsar's Tenth Legion did not go into battle with their swords dull. The preparation for a contest is half the victory. Many an inferior lawyer has won his case by knowing the facts better than his more brilliant opponent. The mastery of all that can be known about a question is tedious, and less attractive than trusting to cleverness and luck; but it is the foundation on which success is built. If you prepare yourself for anything you are called upon to do as if you meant to succeed, no matter how strong your antagonist may prove, or how great are the obstacles to be overcome, and if, when the decisive moment comes, you put forth every ounce of force that you possess, whether that particular object seems worthy of the effort or not, you will live to hear your friends say that you are a

far stronger man than they supposed you to be. You will discover some day that you have acquired the habit of victory.—A. Lawrence Lowell.

IMITATION DIAMONDS

Man looketh on the outward appearance but Jehovah looketh on the heart (1 Sam. 16:7).

A professor was showing his friend various experiments with the X-rays. Many beautifully dressed ladies were present, wearing, to all appearance, most rare and costly jewelry. Said the professor, "It is really wonderful the effect these rays have upon diamonds." So, lowering the lights in the room, he turned the X-rays on the gems sparkling on the necks and dresses of the ladies. Immediately the real diamonds flashed in all their full brilliancy; but, alas! the beautiful paste imitation diamonds had lost their brilliancy and were dull as stone. The X-ray had discovered which were real and which were imitation.—Selected.

LESSON XI. SEPTEMBER 10. HOW TO BE A FRIEND

1 Samuel, chapters 18-20. (Verses printed, 18:1-4; 20:35-42)

GENERAL THEME: JONATHAN

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Romans 12:1-5, 9, 10

KEY VERSE: A friend loveth at all times.—Prov. 17:17

18:1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

20:35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had

shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

king's son was putting his life in pawn. True friendship-love will do that. Christ's love did.

Friday. Jonathan's Undying Friendship. 1 Sam. 20:35-42. May we not think that Paul had in mind this wonderful friendship when he wrote 1 Corinthians 13? "Never faileth." At any rate, he must have been thinking of the friendship of Christ.

Saturday. Paul's Friends. Rom. 16:1-6. What we like about the apostle in this regard is that he is always confessing his need of friends. Do we not all have that need?

Sunday. The Secret of Friendship. Rom. 12:1-10. To give and to take; to realize that you can't get through life successfully and happily without the other man—nor he without you.

At the Threshold

"Happy are we if, in business relations, in family affections, and in the church we have a friend like Jonathan to strengthen our hand in God. May God help us to prize such friends, and in our measure to be such friends to others in their time of need!"—Robert S. MacArthur.

"What a Friend we have in Jesus!"
"But will he prove a friend indeed?"
"He will, the very friend you need—
The Friend of sinners; yes, 'tis he,
With garments dyed on Calvary."

"All these human friendships are shadows of the one great Friendship that binds us to Christ. . . He is a Friend

A Bible Message for Every Day

Monday. Jonathan's Faith. 1 Sam. 14:6-15. If you and I could really believe "that there is no restraint to the Lord to save by many or by few" (Moffatt: "for the Eternal never has any difficulty about delivering his people, etc." ver. 6), how differently should we face life!

Tuesday. Jonathan Loves David. 1 Sam. 18:1-5. Their souls were "knit"

together. In too many of our friendships, souls are merely juxtaposed. And is not that the trouble with some unions with Christ?

Wednesday. Jonathan's Self-sacrifice. 1 Sam. 19:1-7. The proverb says, "nobility has its obligations." But so has friendship. Yet to fulfil the obligations of true friendship is a joy—even when, as in this case, they are hard.

Thursday. Jonathan's Covenant. 1 Sam. 20:35-42. In making this pledge the

that sticketh closer than a brother, and will never leave or forsake us. This divine friendship enriches and glorifies all our human friendships and will enfold and keep our life forever."—*Snowden*.

The Lesson Before Us

I. FRIENDSHIP A CHRISTIAN VIRTUE

Jesus glorified and sanctified that word Friend when he gave it to his intimates, those whom he had chosen to be with him in daily walk and work. Unswerving fidelity in friendship is a shining Christian grace; friendship-love to the limit; until and unto death. The friendship of these two men, Saul's son and Saul's enemy, has become an undying ideal of friendship, alongside the Damon and Pythias of classic antiquity.

"*He (Jonathan) stands alone for all time as the noblest example of human friendship, and as not unworthy to remind us, as from afar off and dimly, of the First-born of the true King, who has loved us with a yet deeper, more patient, more self-sacrificing love*" (Alexander Maclaren).

"*For millenniums people have said David and Jonathan,*" but they have thought 'Jonathan and David.' When we hear the word 'David' we may think of many things in connection with his life; but when we hear the word 'Jonathan,' at once we think of David. The friendship was mutual, but Jonathan initiated it and contributed more to its permanence. He, rather than David, made it immortal" (The Lesson Round Table).

II. FATHER, SON, FRIEND

The idea of the hurdle race is to see how well one can run over obstacles. The friendship of these two young men went splendidly over the hardest impediments. It is a suggestion to us that if our affection for our friends can't stand similar tests, it isn't true friendship.

The magnanimity of Jonathan is heightened by the fact that he was true to his friend without being untrue to his father. How hard it is to remain faithful to two friends who have quarreled! We should, also, have a great deal of sympathy with David. He realized that Saul was a misfit on the throne of Israel, and that he had been chosen by God to supplant him. Yet he seems to have admired Saul. He wanted to be fair. He was. Patiently he bided his time and endured the king's repeated attacks.

Saul should not be judged too harshly. His jealousy of David was natural. To have the populace giving the young shepherd the greater credit for their victories! Then there was the thought that his own son was to be denied the throne in favor of the Bethlehemite! We do not forget that repeatedly Saul repented and made peace with David. It is one of the regrettable things about human life that nearly always success, brilliant accomplishment and God's favor arouse jealousy.

III. A FRIENDSHIP COVENANT

Friendship covenants have always been in vogue and have been a favorite motive of romantic poetry and fiction. Jonathan gives David his apparel and armor—evidently there was an exchange—to ratify the covenant (Esther 6:8). In Homer's *Iliad* Glaucus and Diomedes pledge their friendship in a similar manner. Jonathan's sword and bow are in particular mentioned. Of old a man's sword or favorite weapon was expressive of his personality; and Jonathan was a distinguished Bowman (2 Sam. 1:22).

IV. SAUL AND DAVID

David is given high military rank. He gains signal victories over their perpetual enemy, the Philistines. But the celebration of those victories arouses Saul's jealousy. He attempts to murder David; and learns to fear him. His daughter Michal becomes David's wife. David keeps gaining in influence and importance. There are repeated attempts by the king to get rid of him. And repeatedly the prince intercedes for his friend. (Cp. 1 Sam. 18:5-30.)

V. THE THRENODY

This romantic friendship should always be looked at in the light of the wonderful lamentation in which David celebrated it, when father and son lay dead on the battlefield of Gilboa (2 Sam. 1:17-27). It was entitled the "Song of the Bow," and was embodied in a song collection known as the "Book of Heroes." It is one of the finest funeral odes in all literature, ranking with Milton's "Lycidas," Tennyson's "In Memoriam," and Whitman's "My Captain."

"O Jonathan, my brother!
Your love for me was a wonder, far
Beyond a woman's love!" (Moffatt.)

VI. THE MEANING OF FRIENDSHIP

Friendship as defined in the story of David and Jonathan should be checked up and illuminated by Jesus' teaching and example. Above all, true friendship is

unselfish; not only does not seek its own, but it puts self-interest far in the background; as Jonathan did, as Jesus did. Even loves enemies, as David did, as Jesus did. For Jesus loves a world and has given himself for a world that has used him a thousand times more despitely than Saul ever treated David.

And ideal friendship lasts; like Paul's charity-love; "endureth all things." Nothing could separate these two friends who had vowed devotion one to the other; nothing mar or impair their beautiful friendship-love. It was at the end of his human life's days that Jesus said to his disciples, "I have called you friends." Or, "having loved his own that were in the world, he loved them unto the end." When our love to Jesus, like his love to us, bears these two distinguishing characteristics, selfishness and thoroughness—"going through to the end"—we may believe, and only then, that we and he are friends, and that we are his true disciples.

To Ask and to Answer

How many times, according to the books of Samuel, did David forgive, or make peace with Saul? How many times does Jesus say?

What does Paul have to say about this matter?

What was the secret of David's forbearance? What is the secret of yours?

What other marks of true friendship can you suggest besides generosity and lastingness?

How would you distinguish between the love that we have termed "friendship-love" and the love of man for maid? If you would make a distinction.

How long does it take to tell if a person is really your friend?

Did the obligations of this friendship weigh the more heavily upon David or upon Jonathan?

Is it ever right for a son or daughter to give the precedence to a friend's interests over those of father or mother?

What conduct oftenest breaks friendships?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Last week we quoted Warden Lawes to the effect that law has lost its moral tone. Long ago Plato philosophized about the moral law's becoming a living personage. Abstractions are cold and dull; persons are animate, and stimulate enthusiasms. Jesus is to the Mosaic law as a perfect rose, beautiful and fragrant, is to the tight-capped bud. When faith binds us to the Master, when we "do the things which I command you," when we hear him say, "I have called you friends," then we feel the divine influence of a living soul.

Earthly friendships constitute a reach for that companionship which is so normal for man. Victor Hugo recognized this when he wrote:

"Life is endurable so long as it is not quite companionless; left alone, it seems as if it is impossible to struggle on."

Newell Dwight Hillis paid an eloquent tribute to the power of friendship:

"Friendship cheers like a sunbeam; charms like a good story; inspires like a brave leader; binds like a golden chain; guides like a heavenly vision."

Homer, in the *Iliad*, has a great passage about Diomedes, who volunteered to spy out the Trojan lines after a hard day's fighting in which the Greeks were

worsted. Agamemnon, the Grecian king and commander, said to Diomedes: "Choose, O Diomedes, the man whom you would most desire to have with you; think not of any man's birth or rank; choose only him whom you would best like for a companion."

Diomedes replied: "If I may have my choice, Ulysses shall go with me; He is brave, and he is prudent, and Athene loves him."

Ulysses interjected: "Do not praise me too much, nor blame me too much. But let us go, for the night is far spent."

In times of stress or suffering, how the human heart craves companionship! A story is told of a man who had just met with extreme sorrow. His friend reached him in the early evening of a cold winter day as he brooded before the fireplace, bowed in grief. The friend sat down, said nothing, but suffered the night through in the silence of hearts' communion.

This actual experience came under my recent observation. Mr. A—, who is an agnostic, lost his daughter by death. Mr. B—, his friend, who is a man of strong Christian faith, comforted him. A few months later, Mr. B—'s daughter, recently graduated from college, passed away. Mr. A— wrote to his friend Mr. B—: "As a man of no faith, my message to you, a man of faith, is, Do not lose your faith."

In accordance with the customs of the time, David and Jonathan had made solemn pledges of friendship. David was in trouble. Jonathan, torn between loyalty to his father and devotion to his sworn friend, sought out his friend and renewed those pledges.

In a Michigan city where a social work organization was promoting a series of entertainments for the benefit of the unemployed, using only unemployed "talent," an elderly woman volunteered to perform, her number to consist of the display of some tricks with a pet dog. The sense of participation, and of being appreciated, restored her morale to a very noticeable degree. She said: "I had become utterly discouraged, feeling that no one cared for me. Now that I can be of some help to others I know that others are interested in me. It seems almost like a new world."

In April of this year I had an early morning ride with a man who had been general manager of a large concern at a salary of \$25,000 a year, but who for several months had been unemployed. On that day he was going to assume charge, on a volunteer basis, of a promising self-help project for the benefit of unemployed residents of his community. He said to me: "I feel fine this morning; I have some of my old pep. For the first time in months I have something to do." And that something was resident in service, involving companionship and a sense of sharing. "He bears the palm who with gladness does things worth while" (Goethe).

Before My Class of Women

By Mabel Stevens Burton, McMinnville, Ore.

This is the most beautiful example of earthly friendship found in literature, a love "passing the love of woman." Women have much to learn from the experience of these two men. Women have rare capacities for friendliness, but often the seed develops into selfish passion instead of real friendship. Because of the necessary spiritual qualities, real friendship is the most godlike thing in humanity. Everyone worth while has friends. The united effort for a common cause brings about a friendship of rare character-building value. Selfishness is not a unifying but a disintegrating force. The effort to forget self in a common good, whether in the home, the church, or the society, brings rich rewards. Finest friendships are often the by-product of cooperation, as people sing together, play together, work together, or serve together.

TESTS OF FRIENDSHIP

1. *Mutual admiration.* Unless we find something to admire we cannot begin friendships with other women, those of the other sex, or even with boys and girls. How often one feels a strong liking for some one, but finds the admiration is only one-sided, so no real friendship can even bud. It must be an appreciation of spiritual qualities rather than mere physical qualities. Many a woman would be saved from a life of unhappiness and a world of misery if her admirations had gone deeper than good looks and the ability to show a girl "a good time." This test is a start on a quest for the best, and needs to be God-guided if folks are to arrive in the kingdom of love, which is found as a result of real friendship.

2. *Mutual confidence.* "I would trust my reputation with that friend in a court of justice." Could your women friends say that of you? Women have often been accused of not keeping faith with those of their own sex. Christian women ought so to understand this test of friendship that they can measure up to the ideal friend—Jesus Christ, "who loveth at all times and under all circumstances." A real friendship between mother and child has begun when confidence has been established. No price is too great to pay for maintaining confidence in the marriage relation; for on the rock of lost confidence many a divorce case has been built.

3. *Mutual sacrifice.* If it is a real friendship, each is willing to give up something for the other. Whether it is a pet idea, a coveted pleasure, a long-hoped-for attainment, or a legitimate comfort, if it has been surrendered for a friend, then friendship's test has been met. The beauty of self-sacrifice has two sides.

There is an emotional side, expressed in many affectionate ways. What a wealth of tenderness in the picture,

when David and Jonathan wept together. "Trust not a man who cannot cry," and God pity the woman who has forgotten how to be tender. The world needs more affectionate, sympathetic understanding between old and young, men and women, rich and poor, learned and ignorant, races and classes. What an opportunity for women to cultivate their native abilities in friendliness and bring about great friendships in our world, so full of mistrust and rivalries, hates and discords.

The other side of sacrifice is service. Not a check, or a message, or even flowers—though all these may be needed at certain times—but the giving of oneself. Jonathan came to David in the wood in his hour of trial. Others left, but he came—though his own life was in danger—and strengthened his friend's hand in God. I am the best friend when I help another renew his faith and strengthen his grasp on God. A friend who drags one down is an enemy instead. Truest friendships help in ways of righteousness.

4. *Mutual loyalty.* The greatest test of real friendship is loyalty. We may admire certain qualities at times; we may have confidence on occasions; we may be willing to sacrifice when necessary, but we must be always loyal if our friendship is to endure. How we need to cultivate this essential trait in men and women, boys and girls! Who so able to help build loyalty to home, to church, to state, as women? They must first establish a greater loyalty within themselves. Women even often have the idea that if they don't like a law they can disobey it; if they don't like some things in their church, they can stay away; and if they come to think that their husband is not what they had supposed him to be, they can find another. We need some of that deep-seated loyalty of our mothers that recognized defects, but was determined to "stand by," and if a change were possible, bring it to pass; if not, "grin and bear it." Children and grown folks need to realize anew the great values of comfort, counsel, and companionship found in the intimate relationships of life, and learn to remain loyal to those individuals and institutions they have promised to love, honor, and cherish.

Putting these tests of real friendship into the home life will do away with a large percentage of domestic troubles. Letting these tests operate in church life will turn the tide toward a more vital Christian faith. Operating such policies in social life will bring "peace on earth, good-will to men." We need most of all the Friend of friends, if we are to attain. Jesus, who was a real friend to women, would have them learn the lessons of real friendship—thus being the right kind of a friend to others and to him. Such friendship will stand the strain of home-making and kingdom-building, and will grow stronger with the years. "Every wise woman buildeth her house and seeketh first the kingdom of God."

Crannellograms

Philip W. Crannell, D. D.

1. Friendship knows no seasons; it is just the same in all. 2. A friend loveth always, and all ways. 3. Love at first sight sometimes ceases soon, and sometimes lasts till death. 4. Only an unselfish soul can love at sight of another's great success. 5. God does the knitting when great souls are knit. 6. Love needs no spoken covenant, but gladly makes and keeps them. 7. A friend strips off his richest for a friend. 8. Unequal love and bargain between this shepherd and this prince? Friendship usually is—and does not care! 9. Friendship and jealousy are contradictory terms. 10. The secret of a thousand greatnesses: "I had a friend." 11. Friendship fades not with absence, nor falters, facing death. 12. You pierce my heart when you abuse my friend. 13. Friendship sheds incidental benefits; but often uses its utmost thought to plan and perform them. 14. Love finds ways to spread its news. 15. Lads help to signal, but become superfluous. 16. David has the best reason for

weeping, love that thanked; Jonathan's was deeper, love that gave. 17. We cannot bind our friendships on our heirs; but when will America cease to love Lafayette and bless his descendants when it can? 18. Some excess is success; David's chivalry was no small element of David's power. 20. No Davids are divine, but the Son of David delivers them from depravity.

The Lesson Lived

Susanna G. Fisher

WHAT IS A FRIEND?

The soul of Jonathan was knit with the soul of David (1 Sam. 18:1).

A magazine article on the "Big Brother Movement" told of a boy sent to the house of refuge and therefore attending the school at that institution. One day, in one of the classes, he was asked to spell the word friend. The letters came slowly, "F-r-i-e-n-d," and then the teacher asked, "What does the word mean?" The little fellow studied a moment for a way to express his thought.

"Oh," he said, "he's a feller that knows all about ye, an' likes ye just the same."

It was the highest thing in friendship his brief life had taught him, and it meant all he knew of helpful love in his present and hopeful outlook for his future. Someone strong and tender knew all the pitiful, shady past, and yet cared for him just the same! That is the wonderful tie that binds us to our Friend in heaven. He knows it all—the mistakes, the falls, the disloyalty, the far wanderings, and still he cares.

We forget, but he keeps watch. We grow discouraged with ourselves. He never grows discouraged with us. He is tender over the lost battle, patient with our weaknesses, pitiful toward the rebellious sorrow that cannot understand and that murmurs at its own blindness. He is long-suffering even with the faithlessness that seeks its own way only to come back to him bruised and torn at last. Human affection may be deceived in what we are, but the Love supreme knows all and still cares; it "saves to the uttermost." The Elder Brother is the need of all the earth. —Forward.

LESSON XII. SEPTEMBER 17. THE VALUE OF A HOUSE OF WORSHIP

1 Kings, chapters 5-8. (Verses printed, 8: 1-11)

GENERAL THEME: SOLOMON

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 100

KEY VERSE: Enter into his gates with thanksgiving, and into his courts with praise.—Ps. 100: 4

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his

place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

but they are human and have their limitations. The higher, divine wisdom imparts to us the Spirit of God, which is almighty.

Thursday. Solomon Builds the Temple. 1 Kings 6:1-10. It remained for Another to erect the true temple, wherein men worship him; the Temple's Antitype.

Friday. The Ark in the Temple. 1 Kings 8:1-11. It was a symbol of the presence of God and of their covenant with him. We need to bring more of God into our temples; to pledge him a new loyalty—do we not?

Saturday. Solomon's Prayer of Dedication. 1 Kings 8:22-26. They were always recurring to past fulfillments of God's promises (ver. 24). And you and I have so many of them! With confidence, then, we may dedicate ourselves or anything to him.

Sunday. A Call to Praise. Ps. 100: 1-5. What you get at church will depend upon how you enter (ver. 4). Thanksgiving will help prepare you for devotion and the real joy of worship.

At the Threshold

"What was his motive for the erection of that stately pile? What Solomon wanted above all things was a bond of national unity. Two rival ideals were dividing his empire—the house of David and the house of Saul. To the heart of Solomon there came the suggestion of a third and higher watchword—the house of God."—George Matheson.

A Bible Message for Every Day

Monday. Solomon's Wise Choice. 1 Kings 3:4-9. Jesus chose the highest in his wilderness temptation. "Seek first the kingdom of God and his righteousness; and all these things shall be added unto you." Put first things first!

Tuesday. Solomon a Wise Judge. 1 Kings 3:16-28. "To do justice" (ver. 28) is not infrequently a difficult problem, for any of us. We too shall need "the wisdom of God."

Wednesday. Solomon's Knowledge. 1 Kings 4:29-34. Learning, skill, training, give tremendous power and advantage;

"Men are to find in the church forgiveness for sin, fellowship with the Father, and brotherhood with one another, and then it will be bright with the glory of God."—Snowden.

"It (the ideal church) recognizes that the winning of men to Christ is the first law and task of the kingdom, but that there is a second like unto it—building men up in Christ. It seeks therefore to develop in its members a quality of spiritual life that will be irresistibly contagious, but recognizes that this can be only as their lives are continuously enriched. Its evangelistic and its educational processes are one and inseparable."—John M. Moore.

"The church is pictured in the New Testament as the organ through which Christ's Spirit functions in the world and the way is prepared for his kingdom. . . As a human society, the church enlarges our sympathy and reenforces our power by uniting us with those who have followed Jesus before us, or who will follow him after us. As a divine creation, it transmits God's revelation in Jesus from generation to generation, makes vivid the consciousness of God's presence by common worship, and interprets to individuals and to nations his purpose for mankind . . . (but) no description of the church as a purely human institution can do justice to the divine intention."—Wm. Adams Brown.

The Lesson Before Us

I. SOLOMON

"The wisest man that ever lived" is the time-honored designation of Solomon (1 Sam. 3: 12). For thousands of years he has been so regarded. It is one of the biblical facts that we are taught in earliest childhood.

It was by choosing best instead of inferior gifts, highest things instead of lower, that he acquired his wisdom. Anyone who does that is wise. It is Jesus' teaching about saving your life (in the highest sense) by losing it (in its less worthy aspects).

Solomon began to rule about 977. His name signifies "peaceful," and his long reign (forty years) was remarkably free from wars. He was a constructive monarch. He unified the tribes of Israel, and the various peoples that his father had conquered, into a nation. It was a splendid inheritance; for the monarchy under Solomon extended from the Euphrates on the east to Gaza on the west, and as far south as the Red Sea. It was Israel's glorious epoch. Second Chronicles begins, "And Solomon the son of David was strengthened in his kingdom, and Jehovah his God was with him, and magnified him exceedingly."

II. THE TEMPLE DEDICATED

The dedication of Solomon's temple was a significant event in the history of Israel. This Temple became the center of the religious life of the nation, in fact came to be esteemed as the very heart

of the people. In the early days of America the church was distinctly the center of the community. Modern improvements such as telephone, newspaper, radio, and automobile, have taken from the church many of its former functions, yet have left to it the chief of its reasons for being: an institution for the worship of God.

The dedication took place with great pomp and ceremony. The royalty, the first families, and the masses were represented in the great gathering that witnessed the setting aside of the magnificent structure—which had required seven years for construction—for the worship of Jehovah. Into this Temple they brought the richest of their possessions, poured their love and gratitude as well as their material offerings. The Temple was an expression of their better selves, an object of their devotion, and center of their hopes as a people.

III. THE RELIGIOUS VALUE OF THE CHURCH

In Israel religion was unified, and the Temple at Jerusalem came to be the center of it. The religious life of America expresses itself in many different churches, and in varying degrees each church is valuable to the community in which it exists. This lesson is concerned in particular with the local church and its value to the community.

Human beings are incurably religious. There is an element in each individual that calls for companionship and fellowship with the Creator. The human race has satisfied that longing in many different manners, according to environment and racial conditions. But almost always there has been the sacred place, the consecrated building, temple or church. Even the man who does not frequent it very much, takes a certain satisfaction in knowing that it is there; while to others it is a veritable spiritual fireside; they take huge delight in attending its services, mingling in its fellowships, and working in all ways for its advancement.

IV. THE CHURCH'S MORAL INFLUENCE

The welfare of any community is dependent upon the moral strength of the people who make up the community. The church therefore has great opportunity to serve the community through the individuals who attend its services. It holds up ideal conduct and character, and shows the citizen what he ought to do and be. This ideal becomes his goal and he starts on the rough road that leads to it. Many are the temptations to stop in the journey. The church is there to encourage and stimulate to greater effort and to comfort in every failure. The weakest church can be of great moral value to its community.

V. THE CHURCH'S EDUCATIONAL FUNCTION

The church and the school are closely related. The churches have played a major part in American education. In

the earliest days one building frequently housed both church and school. Our earliest colleges were established by the church. In the organization of the Federal Government it seemed wise to divorce the church and public education; therefore religion as such, particularly in its organized forms and statements, cannot be taught in the public schools.

This does not mean that our children receive no religious and moral instruction in our tax-supported schools. They do; but it is incidental and depends upon the character of the teacher. But the nation today looks to the home and the church to provide religious education for the growing generation.

Since no education is complete without a large element of religion, the church has a tremendous opportunity and responsibility in shaping its program of instruction in such a way as to round out and make complete the work of the public school system. There are new currents in education that point to radical changes in methods. Leaders are realizing that education is more than acquisition of knowledge. Attitudes must be developed through actual life-situations. What a wonderful opportunity for the church that has dealt all along with actual life-situations according to the manner and teachings of Christ.

VI. THE SOCIAL VALUE OF THE CHURCH

An individual can worship alone in his room, on the mountainside, anywhere; but his worship is stimulated by the presence of others. We are social beings and need fellowship in many of our activities, of which worship is one. There are songs that can be sung only by crowds; psalms the lofty majesty of which calls for a congregation; prayers which are offered effectively only by a group.

Moreover, the church has great social value in another sense. It definitely aids the individuals in their wider social relations by holding before them the standards of Christ. Such standards do not lead to the quiet, retired life, nor do they point to a life of two standards, one for Sunday and another for the rest of the week. They rather urge a person on to such a socialized state that his conduct will represent Christ and make for the welfare of the community through the establishment and maintenance of social justice and brotherhood.

"True and lasting social passion is born in worship. The social worker who would proceed without the church is like the fire chief who builds up a great department but forgets about water" (Dr. Henry M. Edmonds).

VII. THE CHURCH'S EVANGELISTIC FUNCTION

Christ Jesus himself set his newly established church to work at the disciplining of the nations. The true Christian is per se a propagandist, ever seeking to make converts to his Lord. This

activity he can carry on alone, but infinitely more effectively in company with other soul-winners organized into a church. The need of and instinctive demand for a local church home are seen in the springing up of synagogues when Judaism became decentralized through the destruction of the Temple at Jerusalem, as well as in the speedy multiplication of churches in the worlds that the gospel conquered.

To Ask and to Answer

In what ways was Solomon's temple like any local church?

Why did Solomon build his palace so much larger than the Temple?

To what extent are a person's religion—spirituality—influenced by the sur-

rounding of worship: location; architecture; pulpit and its furniture; appearance of the hymn-books?

What effect have the simplicity of their ritual and the plainness of their meeting-houses had upon the religion of the Quakers?

How does your church help your religion?

Tell of cases where the influence of the church has prevented moral wrecks.

What attitudes are established by the services of your church? Your Sunday school? Your prayer-meeting? Your missionary society? How could your church be made more efficient?

How may the members of this class carry the principles of Jesus into home life, industry, commerce, recreation, politics?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

A Protestant clergyman of my acquaintance holds an early Sunday morning summer service for the golfers of his congregation. The service is known as "The golfers' special." There is great difference of opinion about the propriety of the project. One group says, The church is more important than golf and golfers should not be encouraged to neglect its regular appointments by a device that facilitates Sunday sport. Another group maintains that it is a question of golf and no church, or church and golf. Both sides insist upon the helpful contribution of church services to human needs.

I once heard the late Samuel Zane Batten say that every citizen might be a church-member and yet we still might have rotten social and political conditions. The main function of the church is to preach the fatherhood of God, involving the saving Lordship of Jesus and the brotherhood of man: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." If the current of a man's life is in harmony with the righteousness and love of God, there is afforded a motivation tending to guarantee the integrity of his social behavior. The church performs the highest kind of service when it orients the thinking and being of men to the will of God, as revealed in the life and teachings of the Master.

The kingdom of God is not a technique. It is not a set of by-laws. It is a charter and a constitution. It is an eternal principle, with the expansive sweep of love of God and service to man. If this be so, Herr Hitler's scheme of a church subordinated to the political ambitions of a nation, however great, is bound to fail. If this be so, the subordination of the church to a contemporary political or industrial scheme is fraught with danger.

Emphases placed by the church upon the inviolability of children, the purity of women, the virtue of temperance, and so forth, will always be in order.

Can a man love God and exploit labor? Can a man love his brother and ignore the cries of children? Can a man love justice and practise righteousness while casting a vote for an office-seeker known to be a knave and a rascal? Can a man hear his pastor zealously appeal to make regnant the spirit of God in his daily life, and still fail to appraise both thought and act in terms of eternal verity?

Abraham Meyerson, in *The Foundations of Personality*, states: "Every man is a garden planted with all kinds of seeds; tradition and teaching are the gardeners that allow only certain ones to come to bloom." As a teacher, the pastor has obviously an opportunity and a duty. Protestant churches do not desire to think for their members. They do desire to think with them.

We need to "bring up the ark of the covenant of Jehovah." To bring it to our homes, our business, our play, our daily living. "The House of the Lord"—there we worship our God; there we renew the strength of our soul for the struggle of life.

Before My Class of Women

By Mabel Stevens Burton, McMinnville, Ore.

Women are links in the long chain of God, whether weak or strong links is a matter of choice on their part. Choosing wisdom from above and molding life accordingly make for strong links. Women have a high calling to influence character-building in others. We often hear it debated as to which is greater,—heredity or environment, training before or after birth. Solomon was great; he might have been vastly more so but for women. His mother, Bathsheba, gave him a poor inheritance to start with. His early training in an Oriental harem

was a fertile field for growing the extravagant and fatal weeds of jealousy and strife. Strange it is then that the flowers of wisdom and understanding grew at all in such unfavorable soil. Surely the wonderful prayer of his father must have taken some root in his life. David prayed that this son of his should know the God of his father and serve Him with a perfect heart and willing mind. To know and serve God was the father's ideal for his son.

"Man is a slave of his passions." How difficult then for this man to know God after he had established and maintained a court life of luxury and extravagance, of pomp and splendor for some, of grinding poverty—of necessity—for others! His alien marriages and international friendships brought many foreign cults and religions into the city of Jerusalem, corrupting the Jehovah worship. We do not know, we can only surmise, that the noted Queen of Sheba, with her interest and flattery aided in this change of Hebrew atmosphere. Her visit may have been merely for commercial exchange, but according to Eastern exaggeration, she was the most beautiful woman in the world and came from a wonderful land and one of the finest cities in the world. She spent months visiting Solomon's country and observing its wealth and beauty. Anyhow, something turned Solomon's heart from knowing and serving the one true God, and we may guess that this influence was women. Say not it was the custom of the day in which he lived, or the ignorance and slavery of the women—for women have ever exerted great influence over men. If they have not known and served the one true God, their influence has not been for good.

In Solomon's case material wealth increased so rapidly that it soon crowded out wealth of heart. But now let us draw some lessons from the good of his life.

What we ask of God. What do women usually ask of the Lord? Health, wealth, and happiness? Well, not in just those words; but is it not true that we shrink from suffering and pain, hardship and privation, sorrow and loneliness, and so pray that these may pass us by? The constant longings of our innermost thoughts become prayers, and they are so often selfish! If we go a step further and make them not too personal, even then they include only a small circle: our own loved ones, our friends, our church. We need to ask with Solomon for an "understanding heart" to judge people and discern between good and bad. Long life, great wealth, and carefree days are of little value unless the life be well spent, the wealth wisely used, and unless the days contain both cloud and sunshine; for the sake of appreciation.

Understanding comes only through experience, and God is anxious to give us the sort of experience that teaches us to discern between right and wrong. Experience should enable us to help along fellow travelers; but we so often pray,

"It is too much, I cannot drink it now," instead of saying, "Not my will, but thine be done."

Women need to pray for understanding hearts; yet many a difficult or heart-breaking experience must come before an understanding heart is achieved. For some, life seems to be crowded full of disappointments, unsatisfied heart hungerers, homesickness, and loneliness. These but teach one to have "compassion for the multitudes," as the most understanding Person that ever lived was wont to have. There is no cosmetic for a homely woman like an understanding heart.

What God asks of us. God answers our prayers even when we insist upon something not for our own best good. He also asks something of us, and rightly so: that we *know* and *serve* him. How pitiable when a child does not know its own mother! Or is not willing to serve her in any way! How much more tragic when we do not really know God. How may we know him, you ask? How did we learn to know our mother? By trusting her, by having experiences with her, in conversation, through loving thoughts. In a hundred nameless ways did we learn to know our mothers. Let us learn to know God in the same ways.

God educated women by giving them responsibilities, casting them upon their own resources, making them sail their own life-craft in counter currents, against opposing fleets, amid rocks and storms, as well as in sheltered nooks and on calm seas. It is always true that it is the set of the sail and not the gale that determines the course of the craft. If we set ourselves to know God, we shall surely know him—whom to know aright is life eternal. If we *know* him, we will want to serve him, and thus show our appreciation of such an intimate relationship. "Give God your one talent and he will invest it and return ten." Give of yourself, your best self. Give joyfully and bountifully; unseen treasures will be yours in return. Sow sparingly and you will reap sparingly. History is rich in interpretations of this principle. The Bible is full of the experiences of those who so loved that they gave—all; from the time when a young and beautiful queen was called to a kingdom, for service, to the poor widow who cast her all into the Temple treasury under the watchful eye of the Master. Give but a cup of cold water and rivers of living water will flow through thy soul. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Crannellograms

Philip W. Crannell, D. D.

1. Solomon's clock struck twelve at eight. 2. The dedication of the Temple was his truly noblest day. 3. A real king leads his people Godward. 4. The poorest tabernacle with God's presence outshines the most splendid temple without. 5. In the right nation every grade, rank,

section, worships God. 6. In the right nation there are neither kings nor priests; for all are kings and priests. 7. When the symbols of God's presence enter his house will he be there to welcome them? 8. Though blood of sheep and oxen in uncounted rivers flow, what does the outpour signify unless love with it go? 9. Thank God, the offerings of bird or beast have with the one great Offering forever ceased. 10. The cherubs were not angels; simply composite symbols of the service of creation. 11. Only the high priests entered that holiest, but the real holiest Christ has opened to the humblest. 12. The important things about ark and temple were God's law, accepted by the people, God's presence indicated by the ark; God's forgiveness, indicated by the mercy-seat. 13. Jehovah's glory is his holiness and love, outgleaming in the lives of men. 14. God's glory-symbols then, light and cloud, manifested, dazzled, overawed. 15. God's glory now does not dazzle, but illumines; yet strikes with deeper awe. 16. No place is Jehovah's house unless Jehovah's glory fills it.

The Lesson Lived

Susanna G. Fisher

TRUE WISDOM

Give thy servant therefore an understanding heart (1 Kings 3:9).

A bishop of Venice, in the fifteenth century, had been called in a special manner to consecrate himself to the service of God. In his nineteenth year he saw, in a vision, eternal wisdom in the dress of a damsel of charming countenance. She addressed him, saying, "Why seekest rest to thy mind out of thyself, sometimes in this object and sometimes in that? What thou desirest is to be found only with me; behold, it is in my hands. Seek it in me who am the wisdom of God. By taking me for thy spouse thou shalt be possessed of inestimable treasure." That instant he was overcome by her attractions and resolved to possess her. He was of the best family in Venice, and honor and preferment lay before him. He placed on one side honors, riches, worldly pleasures; on the other, hardships, poverty, and self-denial. Then he said to his soul, "Hast thou courage, my soul, to despise these delights, and devote thyself to a life of cross-bearing and mortifications?" Casting himself upon Christ for strength, he espoused wisdom.—*Foster*.

ACKNOWLEDGING GOD'S HAND IN HISTORY

That he may incline our hearts unto him (1 Kings 8:58).

Surely if ever a nation could trace God in its history, it is our own. Looking back to the early days, we see the mingling as though by an invisible hand, of the elements—British, Anglo-Saxon, Norman—which were to unite and form the new people. And side by side with the formation of the people goes the instilling of Christian principle, by Augustine, Co-

lumba, Patrick. Then surely God was in the long struggle for liberty. Was it not God who kindled the sacred fire in the breasts of our heroes and martyrs?—*J. W. Ewing*.

"THEM THAT HONOR ME"

That he may incline our hearts unto him . . . to keep his commandments (1 Kings 8:58).

In the Olympic games at Paris Eric Liddell won the four-hundred-meter race in record time, and the press proclaimed him the king of sprinters. But there was more in the victory than just winning the race. Eric Liddell is the son of Rev. J. D. Liddell, of the London Missionary Society, and when the young athlete, chosen to represent his country at the Olympic games, found that his race was called to be run on Sunday he refused to compete, saying, "I object to Sunday sport in toto," and thus counted himself out.

The sporting press of Europe derided him; he was giped at and criticized on all sides, even by the papers of his own country. But the stand taken by such a noted athlete had its effect, and the race was not run until later in the week. When young Liddell won, the public that had condemned him changed its opinion.

On his return to Edinburgh he received triple honors—from the university, from the city fathers, and from the Christian church. At a complimentary dinner given by the Edinburgh churchmen in his honor, the menu card bore the following inscription: "Complimentary dinner in honor of Eric Henry Liddell, B. Sc., in admiration of his remarkable athletic achievements and of his devotion to principle in that connection as a reverent upholder of the Christian Sabbath."

At another gathering of representative citizens, including the Lord Provost of Edinburgh, ministers, knights, bankers, doctors, and others, the guest of honor with the utmost simplicity of manner related this incident: "I remember," he said, "that when I was about to run in the final of the four-hundred-meter race in Paris last Saturday the trainer handed me a little note. I opened it and read the words, 'Them that honor me I will honor.' It was God's promise. He helped me, and I won."

Mr. Liddell's parents and elder brother are missionaries in China, and he intends to follow them into the same mission field.—*Youth's Companion*.

THE PRESENCE OF GOD IN PUBLIC WORSHIP

The glory of Jehovah filled the house of Jehovah (1 Kings 8:11).

The supreme achievement of public worship is the realization of God in the midst of the congregation. When this is accomplished the most wonderful things come to pass: the great truths of religion become vividly real, the sorrowful are comforted, belief becomes easy, weary bodies are rested, sinners turn to God.—*Worth M. Tippy*.

LESSON XIII. SEPTEMBER 24. WHAT MAKES A GREAT LEADER?

Heb. 11:32 to 12:2

GENERAL THEME: SOME EARLY LEADERS OF ISRAEL. REVIEW

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Hebrews 11:32 to 12:2

KEY VERSE: Be strong in the Lord, and in the strength of his might.—Eph. 6:10

11:32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn sunder, were tempted, were slain with the sword: they wandered about in

sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

and the geography. The meaning of Deborah's name. Women to the rescue. The battle. The song of Deborah. Her example.

IV. ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

Evils which must be overcome. Great possessions are not enough. Present-day reverberations of Isaiah's message. "The depression." Strong drink and duty. Early and late revelling. Blind leadership. The inevitable result.

V. GIDEON

Winning with a few. Low estate of the people of Israel. Zeal for God forgotten. Need of revival. Gideon the agent. The weakness of "too many." Leadership the result of testing. Deliverance through God's hands. A strange testing. Strategy triumphs.

VI. RUTH

The message of the Book of Ruth. Breaking through racial barriers. The Jews and the Moabites. True devotion. Acquaintance and love as solvents. The value of mutual understanding. Jesus and racial problems. Jesus' dealings with the Samaritans. Ruth's Christian virtues. Ourselves and the racial problem.

VII. HANNAH

Devout motherhood. The importance of heredity. Godly parents and home environment. Samuel's home. Prayer. Worship. Offerings. Consecrated mother instinct. Loaned to God. Hannah's sacrifice. The mother's song.

VIII. RESPONDING TO GOD'S CALL

The Book of Samuel and its hero. Altar-boy. The call. Eli. The lamp of God. The response. Samuel's farewell. A clean record. Saul. The church and the religious training of the young.

IX. SAUL

His strength and weakness. His early life. His daring and courage. Military prowess. Tribal jealousies. Disobedience and rebuff. His jealous spirit. His superstition. The lesson for Christians.

X. DAVID

The secret of true greatness. Another king, God's choice. Samuel goes to Bethlehem. The choosing. "The spirit of God's" part. David and the Psalm. The worth of boyhood in God's economy. The regrettable things in David's life.

XI. JONATHAN

How to be a friend. Friendship a Christian virtue. The difficulties of their friendship. A friendship covenant. Saul

A Bible Message for Every Day

Monday. Joshua Succeeds Moses. Joshua 1:1-9. Run your business so that it will run on smoothly after you are gone. Have your successor ready; that is, watch out God's choice.

Tuesday. Caleb's Inheritance. Joshua 14:6-14. Don't choose "soft snaps." Mountains are hard tilling, but they give toughness, stamina, to character.

Wednesday. Deborah's Victory. Judg. 4:11-16. It took the world a long time to learn that the spirit of God can possess women, as well as men, to perform his great tasks. Deborah has been one of the exhibits."

Thursday. Samuel's Vision. 1 Sam. 9:1-10. "Speak, for thy servant hears." So many people will not say that, because they fear the burden that the message will lay on them.

Friday. David Chosen King. 1 Sam. 16:5-13. You try it! Look out for capable boys and girls; study their endowments; and encourage them to consecrate their lives to things worth while.

Saturday. Solomon, the Wise King. Kings 3:1-9. Those Old Testament people were engaged in the universal quest for "wisdom," *hokhmah*. Not we; for Jesus said "I am the truth." The wisest choice, then, is to choose Jesus.

Sunday. Triumphs of Faith. Heb. 11:1 to 12:2. Whether it was intended to be that or not, this catalog of the Old Testament faithful puts us Christians to shame. They so much without Christ! What should we not do and be with Christ?

At the Threshold

"Great leaders make nations and shape history, and it was eminently so with these early Hebrews. . . The Hebrew people through their whole history were led and developed and their institutions were shaped by a few great leaders, kings and prophets, and the lessons of this quarter have been largely the personal history of five or six men."—*Snowden*.

"God has not despaired of his world. His cross still stands. He is recruiting brave men for a cause that shall not fail. Progress may be slow, but the world is moving toward the sunlight."—*Gerhard E. Lenski, in the "Lesson Round Table."*

"All proofs of God are useless unless there be valor of soul to sustain them."—*L. P. Jacks*.

The Lessons Before Us

I. JOSHUA

The Book of Joshua. Moses' assistant. The succession of leadership. God gives, man must win. God's marching orders to Joshua. The importance of leadership. At the end of the way. The farewell convocation at Shechem.

II. CALEB

His confidence in God. Conquest and apportionment. A division by lots. One of the twelve spies. The promise of Moses. Caleb's choice. Hebron. The lesson of Caleb's life and Caleb's choice.

III. DEBORAH

Leadership in emergencies. The conquest of Canaan gradual. Hazor, Jabin

and David. The Threnody. The meaning of friendship. The friendship of Jesus.

XII. SOLOMON

The value of a house of worship. Solomon the wise man. The dedication

of the Temple. Pomp and ceremony. The unification of Israel through the Temple. The religious value of the church. The church's moral influence. The church's educational function. The social value of the church. The church's evangelistic mission.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Joshua exemplifies the courage that is rooted in the conviction that he is a courier of God. These first nine verses of the first chapter of the Book of Joshua burn with energy, challenge, adventure, faith and conquest. Everything is conditioned: "Observe to do according to all the law." Joshua was a great soul. The Lord used him for great purposes. Was Thomas Carlyle right? Is history "the story of outstanding personalities?" Any man, great or small, can claim God's promises only when he is on God's side. By this test what will be the final judgment of Mussolini, Hitler, Lenin, MacDonald, Roosevelt? Do men pray God to their side, or pray themselves to God's side? Successful prayer must be based upon the observance, "to do according to all the law."

Caleb received his reward. Jesus lifted the program of promise to the realm of the spiritual. The sanctions of the Christian religion are essentially inner sanctions.

The president of a large bank told me that he always tithes his income. He further said: "Tithing has seemed to be very profitable. As I have been regularly tithing, my income has steadily increased. Once I gave a large sum to my church over and above the tenth. The very next year I received an unexpected increase in income, greater than the amount of my gift." Within a year that man's salary has been reduced seventy-five per cent., his investments have acutely suffered, and his bank has been closed for a long period. The test of his faith is now. If inward calm persists over outward confusion in his life, he is experiencing the fulfilment of the apostolic promise, "My God shall supply all your need according to his riches in glory by Christ Jesus."

"Up," said Deborah to Barak, "and go after Sisera!" The martial day called for martial action. Woman has always inspired man. The beauty of a woman's soul is among life's most delectable blessings. Extreme modernism is trying to accentuate the influence of woman by adopting all kinds of trappings. I saw, for example, in a show-window of a tobacco-store in Los Angeles, a trayful of pipes carded this way:

"Dainty and attractive pipes for women smokers."

Pipes and trousers and other mannish accoutrements do not make a woman.

Beauty and heroism of soul constitute the gleam of womanhood.

Samuel mistook the voice of God for that of Eli. Let us take care not to mistake the voice of personal profit or glory for the voice of God. It is easy to make ourselves believe what we want to believe.

Abraham Meyerson defines the religious life, in its highest sense, as "an effort to identify oneself with the largest purpose in the world." I do not think this definition is satisfactory to the Christian. He points out in this connection that those who seek human betterment are religious, and those who are self-seeking are irreligious. His test of the religious is the possession of a "purpose that will lift the world out of discord and into harmony" (*The Foundations of Personality*).

Doctor Meyerson seems to miss the sweetness of faith in a personal God and Father. Our faith, however, should lead us "out of discord and into harmony." Is God calling Samuel? Is Samuel anointing David? Is Solomon building the Temple? Is God calling us? What for?

Before My Class of Women

By Mabel Stevens Burton, McMinnville, Ore.

Great hearts of an early day. Men are not created equal, for there is neither social, mental, nor moral equality. Always a few great souls rise above the common level, as the snow-crowned peaks tower above the mountain ranges out here on our western coast. If this were not the case, how could the world have the necessary leadership in the onward march of civilization? "Society has ever been saved from the top down." The body has been saved by the brain, the man by the mind, the social order by the saint. And it is the person of unusual spiritual power who towers above his fellows, who leads his group, who saves his country. The Great Hearts of the Old Testament are common people capitalized. They were men and women of strong courage, passionate love, and great loyalty. They had vision, conviction, and power. Lyman Beecher was said to be the father of more brains than any other man in America, as nearly all of his thirteen children attained places of leadership and power. He used to pray, "God grant that our principal men shall be men of principle." And he was including women; for his two noted daughters,

Catherine and Harriet, were as noted and influential as their brothers. So in the picture of these eleven leaders of our quarter's study, three are women.

Say not that the last half of the nineteenth century was woman's, for any day or century is hers if she prove worthy. God has a man or woman ready for every emergency; if that one will not work with him, then he uses another. Stability is the best ability, and counts for much in God's scheme. Of these eleven, those who were able to do and endure and who finished well the appointed task are the ones we most revere today. Saul and Solomon receive less admiration than Deborah and Samuel.

Adventures in a realm of faith. These explorers in the unseen took a chance with God and started on new roads, not knowing whether they were going, but trusting their Guide. Timid souls stay close, whether in the realm of human government or human thought; pioneers break new trails, set a new pace, and lead others to new heights of experience. For example: Deborah, with a mother's heart, a soldier's brawn, and a statesman's brain; Ruth, the foreign girl who was so captured by the life and love of a mother-in-law that she left all to follow; Hannah, the quiet, home-loving soul, venturing into a new realm of prayer—they were as great as the eight men considered. With each, hope emanated from drudgery, love sweetened and regenerated. With dauntless courage they braved to do the right. And to each wisdom and friends, initiative and helpers came as they were needed. An age or a nation is great only as it produces great souls. The pages of Jewish history are glowing with brilliant names as stars of the first magnitude shine on a winter's night. Each in his own way, for his own day, wrought well—or else failed to because God was not his might.

A CLOUD OF WITNESSES

What Witnesses of Courage!

Joshua in his young strength, unafraid
Caleb, the trusted older soldier, with
convictions worthy of his courage!
Deborah, a veritable saint courageous

What Witnesses of Loyalty!

Gideon, who believed that God meant
what he said in "Not by might nor by
power, but by my spirit!"

Samuel, the grand old man of God!

What Witnesses of Love!

David, greatest king!
Ruth the loyal, Hannah the patient
Jonathan the friend!

MAY WE FOLLOW IN THEIR TRAIN!

Crannellograms

Philip W. Crannell, D. D.

1. Jehovah's strength is in Jehovah's people when they believe him and obey
2. God's people must still use his sword

to conquer wrong and spread the right. Great man; great task; great needs; great promises, and a greater God. 4. The old dog Caleb needed no new tricks; he kept the old grim faithfulness that ticks. 5. Once warrior women's work was chiefly to inspire warriors; now they do that and fight besides. 6. "Drink *er down*"! Sure thing! 7. God's instruments and weapons change; but he always needs faith and obedience. 8. Principle and sentiment are hard to tell apart; the life that sticks reveals the sterling heart. 9. God's greatest gift is a true son or daughter; but the base of that is a mother. 10. One real man, child of faith, early called of God, wise, obedient, persistent, can make and mold a nation. 11. Wilfulness, waywardness, worldliness, wickedness, turn greatest powers, brightest prospects, into woe. 12. "God looketh on the heart" for purpose, longing, love, courage, justice, good sense, persistence, religion; and found them all in David. 13. Friendship is a most extensive luxury; takes all we have, and is worth more than all it costs. 14. God's early favor, kept by faithfulness, is the only path to permanent success. 15. Israel's leaders lead only when God leads them. 16. The true Israel follows only where God leads.

The Lesson Lived

Susanna G. Fisher

STAND BY YOUR LOYAL FRIENDS

"Why are you always ready to own that you are a Christian?" asked one boy of another.

"Because Jesus is my best friend, and believe in standing by my friends," was the answer. "Stand by your friends if you would have them stand by you, and stand by your friends because they have stood by you is my motto."

It is a good motto for every boy and girl, man and woman in the world; only be sure that your friends are real and true friends. A false friend is never a safe one to stand by, nor yet to have any friendship with; but Jesus you know to be a true Friend, who sticketh closer than a brother; so stand by him.—*The Colporteur*.

THE QUALITY OF FRIENDSHIP

What have I done . . . and what is my life before thy father that he seeketh my life? (1 Sam. 20:1.)

It is desirable that friendship should have a certain element of worthiness. David was conscious of having done nothing that would render him unworthy of Jonathan's friendship. It is said that one who sought the friendship of Charles Lamb, that gifted but weak and unhappy man wrote warning him against such an intimacy, and saying, "I am not fit to be your friend." If it be true that friendship seeks the good of its object, the question may reasonably be asked, Can a bad man or woman be a friend?" so, how?—*Selected*.

HELPING THE PASTOR

Serve him in truth (1 Sam. 12:24).

Something over fifty years ago, in the city of Philadelphia, there was needed a brick walk around the old church of which Doctor Chambers was pastor. The trustees discouragingly said there were no funds in the treasury, but one young man determined in his heart to build that walk, funds or no funds. He quietly went among his father's commercial friends and asked each one to contribute one thousand bricks toward the new sidewalk. Having secured as many bricks as he thought sufficient, he got a number of men and boys whom he knew very well to help put the bricks in position. They began on Thursday, completing the work at ten-thirty Saturday night.

Doctor Chambers knew nothing of the walk, for he had been out of town. He came down the street and started to go into the study, when he realized that his feet were standing on a new pavement. He took off his glasses and rubbed them to see if he was not mistaken. Then he looked at the walk without any glasses. Then he began to travel up and down the walk, first on Sansom Street and then on Broad Street. He made the journey two or three times, and the young man was soon walking along after him. Doctor Chambers had made his last trip over the walk and then turned round and saw the young fellow. Tears began to stream down the preacher's cheeks, and he said, "My son, who did this?" The young man lifted up his face to the old pastor and said, "Doctor Chambers, I helped to do it." The venerable saint put his hands on the young man's shoulders and said: "God bless you, my son, you have made your old pastor's heart glad; you have greatly aided me in my church work." That boy's name was John Wanamaker.—*Sunday School Lesson Illustration*.

THE INVESTMENT OF OUR LIVES

Prepare your hearts unto the Lord and serve him only (1 Sam. 7:3).

The investment of our own life is what finally determines the character of our stewardship. That is the supreme treasure that God has put into our hands to use. No other gift will compensate if we hold this back. It is the same need that fronts us wherever we turn. Our public life suffers today not from the strength of the gang, but from the indifference of the respectable citizen. A city official recently upon the same day took an independent stand relative to two public questions. One concerned telephone rates, and the next morning's mail brought him twenty letters of approval. The other was in opposition to the liquor interests, but it brought forth not one letter from the forces of righteousness. Our public life needs more than a few leaders plus an occasional spasm of reform on the part of the masses. It demands some investment of our life, of thought and time and interest.—*Rall, "A Working Faith."*

SPIRIT-FILLED

For by strength shall no man prevail (1 Sam. 2:9).

When a lecturer on electricity wants an example of the human body surcharged with fire he places a person on a stool with glass legs. Being a non-conductor of electricity, the glass serves to isolate the person from the earth. Were it not for this, however much electricity might be poured into his frame, it would be carried away to the earth. You see no fire, but you are told that it is pouring into him. Presently you are challenged to behold the proof—asked to come near and hold your hand close to his person. When you do so a spark of fire shoots out toward you. If you, then, would have your soul surcharged with the fire of God so that those who come near you shall feel some mysterious influence proceeding from you, draw near to the Source of that fire—the throne of God—and there await the baptism.—*Rev. William Arthur, in "The Tongue of Fire."*

WHAT PRICE TEMPERANCE IN YOUTH?

Woe unto them that call evil good and good evil (Isa. 5:20).

Let us realize that temperance education is usually not most effective when it stands apart as a thing by itself. When boys or girls in their teens are developing such self-control that they are willing to surrender a lesser good today for the sake of a greater good tomorrow, they are laying the foundation for what we call temperate living. All temperance education that gets anywhere must begin at this point.

The teacher of a class of Sunday school boys or girls will find many opportunities for such development of self-control. The self-denial offering for a poor family down the street; saving up for the summer camp that the class or the school is to put on the next summer "down the river"; the boy who willingly cheers from the sidelines instead of playing ball, and all for the good of the team; the quiet that spreads over a roomful of physically active youngsters during an effective worship service—all these and many others are ways in which a life may be guided by ideals and purposes to certain ends. This is the essence of what we call self-direction, or in terms of convivial living, temperance.

Let not the teacher who is a "red-hot temperance worker" imagine that he or she can get very far by talking about "the wine when it is red" unless somewhere in the lives of the boys or girls this process of slowly maturing power is going on, and let one who is doing these things be sure that in the act, the foundations, not the whole building, mark you, but the foundations of truly temperate living are being laid.—*P. R. Hayward, in the "International Journal of Religious Education."*

VALOR of soul comes with believing Faith is the victory that overcomes the world. Faith makes character.—*George E. Lenski*.

A Church School Worship Service

Arranged by A. LAWRENCE BLACK

Director of Religious Education for Kansas

PIONEERS IN CHRISTIAN LIVING

Our eyes fixed upon Jesus as the pioneer and perfection of our faith.—Heb. 12: 2 (Moffatt).

QUIET INSTRUMENTAL MUSIC. (Silent Prayer.)

Leader. God calls us to be pioneers; exploring untrodden paths of Christian experience and faith.
God Calls Pioneers Through the Silences.

Teachers. Be still and know that I am God.

Group. Be still, O all flesh, before the Lord.

Leader. And he said, Go forth and stand upon the mount before the Lord.

Women and Girls. And, behold, the Lord passed by, and a great strong wind rent the mountains, and break in pieces the rocks, before the Lord;

Men and Boys. But the Lord was not in the wind;

Women and Girls. And after the wind an earthquake;

Men and Boys. But the Lord was not in the earthquake;

Women and Girls. And after the earthquake a fire;

Men and Boys. But the Lord was not in the fire:

All. And after the fire a still small voice.

HYMN. (Suggested.) "O Master, Let Me Walk with Thee"; "Take My Life and Let It Be"; "Where Cross the Crowded Ways of Life"; "I Would Be True."

Leader. Our world is a living challenge to the spirit of the Christian pioneer. God Calls Pioneers Through Vision.

Teachers. In the year that king Uzziah died I saw the Lord sitting upon his throne, high and lifted up, and his train filled the temple.

Group. Then said I, Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

Teachers. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.

Group. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

HYMN. (Suggested.) "Hark! the Voice of Jesus Calling"; "Lord, Speak to Me that I May Speak"; "We've a Story to Tell to the Nations"; "Jesus Calls Us O'er the Tumult."

Leader. The age-long call rings out today for pioneers of the faith who will blaze new trails in the bewildering forests of world confusion. God Calls Pioneers Through Prayer.

Teachers. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Group. And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

Teachers. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

All. And it came to pass in those days that he went up into a mountain to pray, and continued all night in prayer. And when it was day he called unto him his disciples; and of them he chose twelve.

PRAYER. Pray for spiritual pioneers for a modern world. Pray for modern trail blazers in Christian living. Pray for Christian pioneers in foreign lands. Pray for Christian pioneers to preach and practise the gospel of brotherhood in a world that has become a neighborhood.

HYMN. (Suggested.) "Faith of Our Fathers"; "How Firm a Foundation"; "O Jesus, I Have Promised"; "Come, Let Us Join with Faithful Souls."

OFFERING. (Quiet Instrumental Music.)

Leader. God Calls for Pioneers in the Grace of Giving.

Teachers. Offer unto God sacrifices of thanksgiving, and pay thy vows unto the Most High.

Group. I will pay my vows unto Jehovah.

OFFERTORY PRAYER.

PROCESSIONAL TO CLASSES. (Instrumental.) "Jesus Shall Reign"; "Open My Eyes that I May See"; "I Love Thy Kingdom, Lord"; "This Is My Father's World"; "All Hail the Power of Jesus' Name."

[NOTE. Leaders of worship will find helpful suggestions for hymns, instrumental selections, patriotic and special services in *Worship for Youth*, by Gussie Brown Stacey. General suggestions may be found in *Worship in the Church School*, by J. Sherman Wallace. These texts may be secured from The American Baptist Publication Society.]



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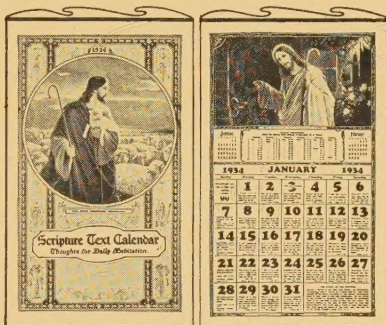
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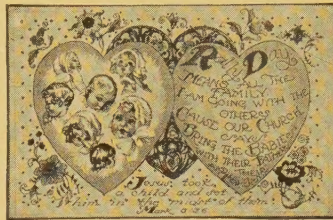
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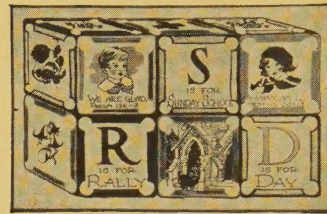
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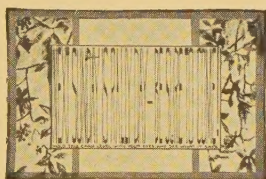
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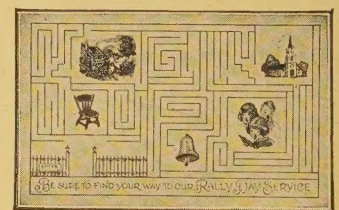
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